Racial Consciousness - 1929

Association for the Study of Negro Life and History.

DR. R. R. MOTON TO ADDRESS HISTORIANS IN WASHINGTON

Christian Recorder 10-24-29

Dr. R. R. Moton of Tuskegee Institute will deliver and address at the annual meeting of the Association for the Study of Negro Life and History to be held in Washington, D. C., from the 27th to the 31st of this month. His theme will be the present economic situation of the Negro. This address will be the keynote of the session devoted to the discussion of the "Negro as a Business Man." The institution which he heads and the Business League have always manifested interest in this important aspect of the development of the Negro. Tuskegee itself is an evidence of the business ability of the Negro.

Nashville, Tenn.

On the same program will appear others who will discuss various aspects of the question. Mr. John R. Hawkins, president of the Prudential Bank, will speak on the Negro in business compared with the Chinaman. Mr. John E. Nail of New York City will discuss the Negro business man compared with the Jew. While these addresses will be historical they will at the same time enlighten the public on the situation of today.

Dr. Carter G. Woodson, the Director of the Association reports encouraging manifestations of interest in this forthcoming conference. Persons concerned with the future of the youth will attend to work out a program for Young People's Societies. They desire to incorporate into their literary and religious exercises something bearing on the forbears of the Negroes of today. Under such topics as courage, faith, hope, and sacrifice, numerous examples from the history of the Negro will be brought before the youth to inspire them from within. A committe already in action will report on a definite outline of study to be thus used in weekly meetings throughout the year. Ministers like Dr. W. H. Jernagin, Dr. R. W. Brooks, and Dr. Wm. H. Thomas have taken an active part in constructing and carrying out these plans.

The textbook question with respect to Negro history will also be considered in a round table discussion. Here and there school authorities are permitting the use of books on the Negro as supplementary matter, and in a few places in each State, such works are used as texts. Parents and teachers, however are working with the Association for a more extensive use of books which present the truth rather than the slander of the Negro. Mrs. H. R. Butler, of Atlanta, Georgia, will emphasize this point in her address before the conference, and the thought will be re-enforced by Mrs. H. R. Evans, of that same city, and by Mrs. Alice V. Weston, of Paducah, Kentucky. In their respective communities they have done much to solve this problem of securing such recognition of the Negro. The aim is to extend these efforts wherever biased works are used to prejudice the mind of the youth against the race.

Christian Recorder

The management reports also the news of numerous institutions designating representatives to attend this conference. Schools and colleges, boards of education, city authorities and national functionaries are thus taking note of this convocation. In case the chief official himself cannot attend some one of the staff is being sent to report on the deliberations of this body. These persons are coming, too, not as those who glance at the activities of a despised group but as properly accredited representatives to remain.

DISTINGUISHED WOMEN TO BE GREETED BY PRESIDENT MORDECAI W. JOHNSON, OF HOWARD UNIVERSITY.

Afro-American Oct. 26

Washington, D. C., Oct. 21 Negro History Mass Meeting on Sunday, the 27th, at 3:30 P. M., at Lincoln Temple will be addressed by Jane E. Hunter, of Cleveland; Mrs. H. R. Butler, of Atlanta, and Mrs. Charlotte Hawkins Brown, of North Carolina. Words of greeting will be delivered by President Johnson. This will be the first session of the annual meeting of the Association for the Study of Negro Life and History to be held in Washington from the 27th to the 31st of October. It is expected that this will be a record-breaking assembly in the interest of Negro history and literature. The other sessions will be held in the Garnett-Patterson High School Auditorium. 10-24-29

The thinking women of the country are attending this meeting as an expression of their special interest in the dissemination of information about the Negro as an educational task which requires immediate attention. These women represent social welfare agencies, uplift organizations, and educational institutions through which such a program has been carried out during the year. Plans are now being effected to work out during this Conference a more constructive program to unify the efforts of these various bodies. With the co-operation of these wide-awake women of the country the success of the undertaking is assured.

The administrative staff of the Association, supported by the public-spirited citizens of Washington, D. C., has made elaborate preparations for the entertainment of the visitors. At the close of the Negro Mass Meeting on the 27th the College Alumnae, of Washington D. C., will give a tea in honor of the visitors at 1901 Eighteenth Street, N. W. On the following day the business and professional men of the city will give a Get-Acquainted Dinner at the Whitelaw Hotel at 5:30 P. M. On the same evening the students of the National Training School, over which Miss Nannie Burroughs presides, will present in the Armstrong High School Auditorium a pageant entitled: "When Truth Gets a Hearing." At the close of the evening session on the 29th the Musoli Club will receive the visitors and a similar reception will be given the following evening a the Phyllis Wheatley Association by the Delvers Literary Club. Charlotte, N.C.

The literary addresses and discussions will be upon such topics as "Incorporating Negro History into the Program of Young People's Societies," "Negro History and the Public School Curriculum," and "History and Patriotism." Equally as much attention will be devoted to the "Negro in the Greek and Roman Civilization." "Negro-White Mixtures in the New World," "Negroes and Poor Whites in the South," "The Yawning Attitude of the White Man Toward the Negro," and "The Attitude of the White Youth of Today." The program will close with a practical discussion of the "Negro as a Business Man," with special emphasis upon the present economic situation, by Dr. R. R. Moton, of Tuskegee.

Among the various other distinguished speakers to appear on this program will be Prof. Edgar C. Rye, of the Teachers' College, of Shippensburg, Pa.; Prof. Donald Young, of the University of Pennsylvania; Prof. E. A. Hooton, of Harvard University; Prof. Charles H. Wesley, of Howard University; Prof. Samuel F. Bemis, of George Washington University; Prof. A. O. Craven, of the University of Chicago, and Prof. Grace H. Beardsley, of Goucher College. These speakers will also visit the schools of the city and deliver messages from the unexplored field of Negro History.

ASSOCIATION MEMBERS SPEAK AT SCHOOLS

Dr. Carter G. Woodson Addresses Students at Armstrong

Tribune

At 1 o'clock, Tuesday, the various delegates visited the different schools of the District. Dr. Carter G. Woodson spoke at Armstrong High School; Prof. F. M. Wood, director of colored schools of Baltimore, spoke at Cardozo Business High; Dean R. E. Clement, of Livingstone College, was at Dunbar High; Mr. W. E. Griffin, of Kansas City, Mo., was assigned to Francis Junior High; Mrs. Lena Trent Gordon, of Philadelphia, and Mrs. Lucy Harth Smith, of Lexington, Ky., were at Randall Junior High; Mr. Lorenzo J. Green, investigator for the association, spoke at Garnet-Patterson Junior High, and Mrs. H. R. Evans, of Atlanta, Ga., spoke at Shaw Junior High.

Camera and History

"The Camera and History, the Historical Commission of the Library of Congress as it concerns the Negro," was the subject of Prof. S. F. Bennis, of George Washington University, who spoke at the afternoon session, Tuesday, of the Study of Negro Life and History. He spoke of source material for history, and how it could be used by photographing and cinema reels, which he displayed at the close of his address. He suggested the reading of the History of the Slave Trade in America by Miss Elizabeth Dunn. 11-1-29

Dr. Charles H. Wesley, of Howard University, also spoke at this session on "History and the Negro." He said that the United States was slow to realize the value of history as a separate and distinct course. Other than of the slave, there is little for the general reader to find about the Negro. "There were civilizations in Africa with rulers, laws and governments in 700 A.D.," said Dr. Wesley. The Kingdom of Malay dates back to 1300 A.D. This was long before America was discovered.

Washington, D.C.

Garnet C. Wilkinson, first assist-

ant superintendent of schools of the District of Columbia, presided at this session. Music was rendered by the Dunbar High School Glee Club, directed by Miss Mary L. Eurone.

MOTON TO ADDRESS NEGRO HISTORIANS

Washington, D. C.—(ANP)—Negro business is to occupy a prominent place on the program of the Association for Study of Negro Life and History which will hold its annual session here October 27-31. Dr. R. R. Moton, president of the National Negro Business League, will speak on "The Negro as a Business Man;" John R. Hawkins, banker, will compare the Negro in business with the Chinaman. John E. Nail of New York will discuss the Negro business man as contrasted with the Jew.

The textbook question with respect to Negro history will be considered in a round table discussion. Speakers who will stress that question are Mrs. H. R. Butler, and Mrs. H. R. Evans of Atlanta, and Mrs. Alice V. Weston of Paducah, Ky. Dr. Carter G. Woodson reports unusual interest in the coming session.

DR. HAWKINS IS RE-ELECTED HEAD OF ASSOCIATION

All Officers Renamed With Carter G. Woodson As Director

Dr. John R. Hawkins, of Washington, was re-elected president of the Association for the Study of Negro Life and History at the Wednesday morning session at Garnet-Patterson Junior High School.

All old officers were re-elected. They are besides Dr. Hawkins, Carter G. Woodson, director; S. W. Rutherford, secretary-treasurer; executive council is composed of Julius Rosenwald, James H. Dillard, William G. Pearson, Bishop R. A. Carter, Franz Boas, C. R. Fish, John Hope, W. E. Dodd, E. A. Hooton, Bishop John Hurst, Alexander L. Jackson, Bishop R. E. Jones, T. R. Davis, and John E. Nail.

R. R. Moton Present

Robert R. Moton, of Tuskegee Institute, was the only one programmed to speak to appear on Wednesday evening. Edgar C. Byrd of the Teachers' College, Shippensburg, Pa., spoke on "Inter-Racial Bridge Building." Allison Davis of Hampton Institute, spoke in the absence of Dr. John R. Hawkins, who is ill. Dr. Woodson announced that John M. Gandy, president of Virginia State College, and Mayor Mackey, of Philadelphia, had taken life memberships of $75 and a donation of $100 from a woman of Washington who wished to have her name withheld.

Mrs. L. H. Smith, of Lexington, Ky., presented the sum of $25 collected by churches.

Tells Attitude of Whites

Donald Young, of the University of Pennsylvania, spoke on Tuesday night on "The Attitude of the White Youth Today Toward the Negro." Dr. Woodson, director of the association, delivered an address on "The Varying Attitudes of the White Man Toward the Negro."

At the Wednesday morning session Mrs. H. R. Evans, of the Washington High School, Atlanta, Ga., told how she was able to get Negro history into the school.

Other Speakers

L. S. James, at the Maryland Normal School; L. P. Jackson, of the Virginia State College; Dr. Otelia Cromwell, of Dunbar High here; Mrs. L. H. Smith, of Lexington, Ky.; and Dr. T. I. Brown, of Morgan College, were speakers. Miss Anna Payne, of Dunbar High, presided.

"Poor Whites and Negroes" was the subject of an address by A. O. Craven, University of Chicago. William Brewer, of the Department of History of the High Schools of the District, spoke on "Poor Whites and Negroes in the South Since the Civil War."

Dr. Locke Is Speaker

"The Negro in Greek and Roman Civilization," was discussed by Dr. Leroy Alaine Locke, of Howard University, since Mrs. Grace H. Beardsley, of Goucher College, was confined to the hospital, at the afternoon session, Wednesday. Dr. Locke reviewed Mrs. Beardsley's book on this subject.

Professor E. A. Hotoen, of Harvard University, addressed the association on "Negro-White Mixtures in the New World." at this session.

PRES. JOHNSON GREETS HISTORY ASSOCIATION

Many Noted Educators Attend Sessions of Body Here

The most successful annual session of the Association for the Study of Negro Life and History closed Wednesday night, having carried out a very fine program which inspired the attendants of each session.

The first session was held Sunday afternoon at the Lincoln Temple Congregational Church, with Miss Jane E. Hunter, of the Phyllis Wheatley Association of Cleveland Ohio.

Mrs. H. R. Butler, of Atlanta Ga., president of the Parent Teachers Congress, told of "Acquainting the Negro Child with his Forbears."

Mrs. Charlotte Hawkins Brown of Palmer Institute, Sedalia, N.C. spoke on "The Value of the Written Record."

Words of greeting were delivered by President Mordecai Johnson, of Howard University.

The Reception

More than 300 persons attended the reception given by the College Alumnae Club for the delegates to this annual conference for the Study of Negro Life and History, Sunday afternoon, at the residence of Mrs. R. G. Moore, 1901 Eighteenth street, northwest.

In the receiving line were Dr. Otelia Cromwell, who introduced the guests; Miss Juanita Howard, president of the National Association of College Women; Miss Eliza P. Shippen, president of the local club; and Mrs. R. G. Moore, vice-president; Mesdames H. R. Butler, and Joseph Evans, of Atlanta, Ga.; Charlotte Hawkins Brown, Sedalia, N.C.; Mrs. Lena Trent Gordon, Philadelphia; Mrs. Lucy Harth Smith, Lexington, Ky.; Miss Jane E. Hunter, Cleveland, Ohio; Dr. Carter G. Woodson, and Mr. and Mrs. S. W. Rutherford.

The Misses Sadie Daniels, Estrelda Spratlin, and Mrs. Charles Wesley presided at the tea tables.

At the get-together dinner of the delegates to the annual session at the Whitelaw Hotel, Monday evening, Dr. John M. Gandy, president of Virginia Normal and Industrial Institute of Petersburg, Va., said: "We shall soon be top-heavy with professional people without being able to pay for heir services. Booker T. Washington was absolutely right in his policy of industrial education for most youth." He urged productive citizenship and specialized training and vocational guidance.

Dr. J. Hayden Johnson was toastmaster; Dr. B. Price Hurst welcomed the delegates. He said that Dr. Woodson had instituted an immeasurable service in placing the history of the Negro before the world for we need to have more faith in ourselves. Others who spoke were Mrs. Julia West Hamilton, Prof. F. M. Wood, director of colored schools of Baltimore; Mrs. Lucy Harth Smith, Lexington, Ky., and W. Griffin, Kansas City, Mo.

Racial Consciousness-1929

EUGENE GORDON QUOTES CALL IN HIS PLAIN TALK ARTICLE

In his article "The Negro Grows Up" published recently in Plain Talk, Eugene F. Gordon cited an editorial published some time ago in The Call titled, "Still Carrying the Tin Cup." It stressed the facts that while Negroes were still willing to accept and even sought help from whites, they (colored people) spent money lavishly for their own pleasure.

The editorial said in part:

"Of course, 60 years is a short time in which to rid ourselves of the tin-cup habit, but even so, some little progress has been made, and the begging should decrease in proportion to the progress. By no means is the race self-sustaining, nor is it wealthy, but stages of independence have been reached and we should now be looking about our business."

The article further states that this editorial was republished generally throughout the Negro press. Others who have aided either by pen or with their means to bring the Negro to a realization of his adulthood, as related by Mr. Gordon were George S. Schuyler, Chandler Owen, A Phillip Randolph, William Kelley (of Amsterdam News) W. P. Dabney, Carter, C. Woodson, Rudolph Fisher, Jean Toomer, the latter two being novelists; J. A. Rogers, Mrs. Aaron Malone and the magazines, Opportunity and the Crisis.

"For some years," continues Mr. Gordon, it has been apparent to me that Aframericans whoop entirely too much about black this and black that, and Negro this and Negro that, while singing a hymn of hate against all people who happen to be of a group that is conveniently termed white. Some of our editors particularly are offenders in this direction. Take the words Negro and black out of the conversations and writing of some of our folks and substitute the words white and Caucasian, and their expressions would sound like the bellowing from some member of the Ku Klux Klan. In our endeavor to get away from the sickening attitude of the Uncle Tom Negro, who slavishly eulogized and trusts white people indiscriminately some of us are going to the other extreme.

"But white faces, most colored folk have long believed, are masks behind which lurk cruelty, hatred, and deceit," concludes Mr. Gordon's "Plain Talk" article. "They forget that white men freed them, helped them to educate themselves, passed laws to protect their politcial rights, and even today give lavishly of their wealth to Negro needs. Of course this does not include all whites, but it includes a sufficiently large number to show men like Dabney and Schuyler that indiscriminate hurling of bricks into the ranks of the whites is certain eventually to strike and injure friends.

"Yes, the American Negro has just about grown up. Naturally, he will continue to develop for some time, for he has not yet reached full growth. We are proud, however, to present him in all the promise of his fresh young manhood; a vigorous, stalwart, broad-shouldered, carefree and somewhat arrogant youth, yet one who soberly realizes the significance of a man's responsibilities."

Mr. Gordon further states that the Negro trusts his preachers less, takes less to white paternalism, studies more the history of his race and is less distrustful of whites and that wherein he used to whimper, he now sets his jaws and that in circumstances where he was formerly pathetically childish he now is sophisticated and cynical.

Eugene Gordon is the colored member on the editorial staff of the Boston Evening Post and a graduate of Howard university.

Holding Us In Contempt

Instead of getting the customary courtesies and professional graciousness that is commonly extended to patrons by business people, our people are accorded a certain surliness, a curled-lip of disdain and a sort of supercilious contempt. Here in Chicago in the districts largely populated by colored people we have noticed that many successful white concerns are peeved because some sort of fate has decreed that they shall do business among us. They are ashamed of the fact that conditions inside our districts so very fertile and logical for the operations. They loathe and hate us, and so poignant is that loathing and hatred that they are uncivil, discourteous, insulting and overbearing. In fact they have struck an attitude towards us that reveals their true nature and innermost character. We are entirely aware of this state of affairs.

The best proof of this attitude can be found in the appalling reality that as soon as this type of individual makes his pile he packs up his business, moves it out of our district and sets himself up elsewhere and tries to live down the horrible nightmare of having thrived in our districts and garnered his fortune from us. There is not a scintilla of gratitude, not a thought of moral obligation but a new found haughtiness and a willingness to express his contempt for colored people at every conceivable opportunity.

Shortly after the Chicago riots in Nineteen Nineteen a successful politician who formerly operated a butcher shop in the heart of the black belt gave out an interview to the papers declaring that "they shall not pass," meaning that no colored people would be allowed to live in the Kenwood and Hyde Park districts. He made his pile near Thirty-fifth and Wabash, moved out of the district into Hyde Park, and then sought to insult and stigmatize the very same people from whom he had waxed fat. This sort of thing continues and the colored people have stood for it long enough.

Here in Chicago we don't have to submit to any such iniquituous systems, we don't have to deal with these violent and raging Negrophobes. We know them and see them in their lairs every day baring their yellow tusks in forlorn attempts to smile. In dealing with the ignorant, inoffensive colored person they assume the role of master dealing with slave. They are mean, abusive, domineering and authoritative. Step in any large, white south side real estate office and notice how rents are received and information is given out and the only time that deference and courtesy is extended is when it is learned with satanic craftiness that some poor devil has saved up enough to make a down pament on a piece of worthless property. We then may witness choplicking and feverish hand twisting. When the money is purloined the dealer again assumes his austerity and peeps over his eye lids when the next dumb son of Ham comes along.

In dealing with the intelligent colored people they are courteous and gracious only when they are forced to be. They resent what they term, the "uppishness" of the type and often remark that he is a "damn smart nigger" and if they had their way with him he would be hanged, drawn and quartered forthwith. These wily imps have been shrewd enough to cultivate and obligate the few "big Negroes" that they have heard of and then proceed in their infamous outrages with a certain amount of cock-sureness. They believe that they have nothing to fear and feel they are playing their hateful game to the limit without the colored people knowing what its all about.

In this they are mistaken, the colored people have understood their little trickery all along. They knew and know that they are held in contempt. They knew when they were insulted and exploited, but did not know just which way to turn. Their leaders having been subsidized they stood in the desolation like a hungry pack of wolves without a leader; but the times and manners are changing. New courage is being manifested every day. Self-confidence is being instilled and cemented and a remedy for such conditions is available and ready. The colored people of Chicago will show their resentment for the contempt in which they are held by withdrawing their support and patronage from these impolite, ungrateful, discourteous knaves who have taken all and given back only surliness, disdain and contempt.

AMERICAN
HATTIESBURG, ~~WIS.~~ Miss

MAY 30 1929

WHAT HAPPENED TO "JOE"

Tennessee joins Mississippi and Florida to form a triumvirate of shame as the three commonwealths of the union which have countenanced mob murders this year. Because a white woman who was attacked by some unknown party or parties uttered the word "Joe" when she regained consciousness, a negro named Joe Boxley was taken by a lawless mob and done to death with a lyncher's noose.

In order to wreak vengeance on the helpless object of their wrath, what crimes did the members of this mob commit? In the first place they stormed the Gibson county jail by battering down the door of the sheriff's office. This was a direct slap at the majesty of the law and a crime against the state of Tennessee. Sheriff C. A. Bradshaw of Gibson county—unlike some Mississippi sheriffs in similar cases—made a successful effort to spirit the negro away before the mob could get to the cell where he was placed. However, this officer used poor judgment once he was clear of this mob and took the negro back to the county where the alleged crime was committed.

The sheriff of this county tried to "out-talk" the mobbers when they invaded his home, but he used words instead of bullets, hence the law violators searched his premises, secured the keys to the jail, and committed a fresh crime by unlawfully entering the jail and seizing a prisoner not in their custody. Then to cap the climax they violated the laws of God and man by murdering this prisoner.

How can there be respect for law when officers do not enforce respect for it by force if necessary? How can we lay claim to being civilized when barbarities like this are committed and the participants permitted to go free. A sheriff who fails to use all necessary force to repel a mob and defend his home, his jail, or his prisoner, is recreant to his duty. Men and women who let a horrible murder like this go unpunished cannot salve their consciences by the same position as Saul of Tarsus at the stoning of St. Stephen—we are standing by assertion that "something ought to be done about it." "consenting unto his death."

We repeat once more the plain statement that whenever the church people of the South—those who claim to be followers of Jesus Christ, make up their minds to put an end to mob murders, the reign of the rope will end. Until such time, we find our-

Racial Consciousness Takes New Turn, Says Journalist

By EUGENE GORDON

[Editor's Note—This article, entitled "The Negro Grows Up," appeared in the July issue of the Plain Talk magazine. The writer, Eugene Gordon, a native of Florida, a graduate of Howard university, at present is a member of the editorial staff of the Boston Post, a white publication. Mr. Gordon states in his article that we have become less critical of ourselves, we trust our preachers, take less to white paternalism, study more of the history of our Race, and are less distrustful of the whites. The article will be carried in two succeeding issues of the Defender, the first part of which is printed below.]

Whereas the American Negro used to whimper when hurt, he now sets his jaws. In those circumstances in which he once was pathetically childish he is now sophisticated and cynical. He used to smart under the mildest criticism, but now he critically dissects himself. In short, the American Negro has come of age.

There are involved at least six factors that tend to prove the truth of my assertion. The first is that the American Negro has become critical of himself and thereby tolerant of outside criticism. Second, he is less credulous of and also somewhat cynical toward what his preachers tell him about heaven and hell. Third, he has fewer inhibitions than formerly. Fourth, he is beginning to chafe under the patronage of paternalistic whites and to show evidence of desiring to propel his own craft. Fifth, he has begun a serious but enthusiastic study of Negro history. And, sixth, he is less distrustful of and bears less prejudice toward whites than was once the case.

WRITINGS OF JEAN TOOMER START NEW ERA

The Negro's unbiased and unflattering criticism of himself had its genesis in Jean Toomer. When this brilliant young Negro wrote "Cane" he shocked a great many staid and respectable Colored folk.. So impersonally objective yet so intimately understanding was it that scores of readers at first suspected its author of being a southern cracker. Never before had any American Negro dared to tell so much about his folk.

His readers were uncomfortably sensitive. Here was a Negro writer exposing his race's most shameful weaknesses to the supercilious stare of the whites. He talked of black prostitutes and white men, and of white prostitutes and black men. While everybody admitted that what he said was true, they insisted that since nobody had discussed it before there seemed no reason for discussing it now. The subject was absolutely taboo.

The great mass of Colored folk could not appreciate Toomer. The great mass still cannot appreciate him. As a matter of fact, the great mass of Colored folk cannot now bear to be criticized, despite the continuous stream of criticism that is released upon them by their more intelligent leaders. Perhaps I should add here that it is not to the masses I refer in the discussion of this subject. It is, indeed, to the increasing number of educated Colored folk, especially the intellectuals. The masses had been taught for years that pride of race consisted primarily in maintaining silence regarding their human weaknesses. For some unexplainable reason they looked upon human frailty as Negro frailty, and the black man who exposed these frailties was considered a traitor. Thus, they came to suffer with chronic nice-nastiness and were perpetually miserable.

Rudolph Fisher followed Toomer. Among other things he exposed the Harlem "rent party." I have seen many a nice Boston Colored girl blush with humiliation at the thought that whites would learn the dreadful truth that some Colored folk gave "rent parties." One in particular, I recall, lost her appetite when, reading "The Promised Land" while she ate, she came across the detailed description of such a party. At the same time other young Negro writers were bandying such racial phrases as "high yaller," "high brown," "chocolate brown" and "stovepipe black."

FRANK NOVELS SHOCKED RESPECTABLE PEOPLE

Once the white man learned of these intimate pet designations, we were told, he would possess a most vital weapon of ridicule. But that was not all. These same writers told shamelessly how black boys and girls, under the natural urge of protective coloration in order to prevent their extinction, bleached their skin and straightened their hair. "What will the white people think?" wailed the staid and respectable. "Why give them all our most precious secrets? Aren't we supposed to keep any of our weaknesses to ourselves?"

They did not remember of course while protesting that whites in increasing numbers already knew more about these secrets than many Colored folk knew. Many of the Negroes did not know even that it was the whites who manufactured, and advertised for sale, devices and decoctions for untangling kinky hair, bleaching dark skin, thinning thick lips and elevating flat noses, and that, therfeore, black folk were not actually giving white folk "race" secrets. So the staid and respectable Colored folk were self-conscious and terribly mortified.

Later writers, among them Wallace Thurman and Langston Hughes, turned other tricks out of the black bag. Thurman discussed the Harlemite's home life, his social life and his church. Hughes in an article in the Nation ridiculed the "nice" people of Washington because they professed disgust of Toomer. In other places Hughes told of the American Negro's preferences in food, music and entertainment, and dilated in his "blues" upon the dark brother's merits as a lover. Harlem was taken up, turned inside out and shaken vigorously. The denizens thereof were studied like strange microscopic cultures. Nothing was omitted in the reports resulting from this study. Thus, a mysterious unknown black group came to be best known of all the folk groups among us. Harlem, after all, was an excellent specimen.

SELF-CRITICISM STARTS LITERARY MOVEMENT

Presently there came Opportunity: Jonrnal of Negro Life, and The Crisis: Record of the Darker Races, offering prizes for poems, short stories, plays, essays and sketches about Colored folk. There followed, naturally, more delving, scalpel wielding and probing; so that finally all who read at all knew the American Negro precisely for what he was. He no longer harbored dark secrets, from either the Caucasian or himself. At last the literate whites knew almost as much about the blacks as the literate and illiterate blacks knew about the whites—which was a great deal. For it is significant that Negro readers of the daily press have been for years infinitely better informed of the Caucasians' secrets than the Caucasians have been about the Negroes'. All the whites needed to do, even before Colored folk began to expose themselves, was to peruse the Negro press.

This literary movement, I say, was the beginning of the Colored man's criticism of himself. When the first shock of the expose diminished, Negro newspapers became bolder in the same direction. They criticized black folk for errors that previously had been condoned or overlooked. The Negro press had existed until now solely to propagandize the whites in the blacks' favor. Its news generally reflected to the descredit of the whites and to the credit of the Colored folk. The black man was represented as a godly, long suffering martyr. He had no fault, no blemish, no weakness—at least none that the white man was supposed to know about. Only the whites were vile.

This biased attitude was defended as necessary to combat the white man's cruelty and prejudice. It was said to foster race pride in Colored folk. This it did, too, to an extent, but it also fostered silly prejudices.

Such was the old Negro press.

NEWSAPERS AND YOUTHS QUESTION CHURCHES

The Colored writers already referred to, with some not yet mentioned, caused the change. It was not long, following the appearance of these writers, until editorials in the Negro press catechized black folk on their sins. Negro "leaders" were stood up in the glare of the press spotlight and scrutinized until they squirmed. Colored feature, editorial and special writers, men life J. A. Rogers, George S. Schuyler, A. Philip Randolph, Chandler Owen and Theophilius Lewis of the Messenger; William Kelley and Edward M. Grey of the Amsterdam News, and W. P. Dabney, editor of the Cincinnati Union, were characteristic of the newer order. Cold, passionless, objective in their point of view, impartial in their criticism of American life, these excellent writers discussed black men and white men alike. Very soon all who read at all were accustomed to the method. They no longer sweated in embarrassment when white writers mentioned unpleasant facts, for black writers had already mentioned them. And now we approach a situation in which facts cease altogether to be unpleasant.

But the Negro's self-criticism has not ended with his person. It has included Christianity, the Negro church and the Negro preacher. It is only recently that the American Negro church and its minister have been held less than sacrosanct. Hitherto both have been hedged about by a picket fence of taboos. The Colored minister, like a few Colored editors, has exercised unlimited license to attack whom he would, but he himself has been inviolate. Well, that day has passed. There is now seldom a gathering of intelligent Colored folk in which soon or later there is not wholesome and exhaustive discussion of religion, church and ministry. The newspapers themselves are often scornful in their attiude toward brothers of the cloth and are generous with space in publishing their falls from grace. They criticize the parson's illiteracy, his ignorance of human impulses, his inefficiency as a leader, his ineptitude as a business man and his monkeyshines in the pulpit. On the other hand, those preachers who deserve credit are not overlooked.

But if the newspapers are generous with criticism, the youth of the race are prodigal. Especially is this true of college youth, who go beyond questioning the church and its ministry. They let it be known that they accept nothing without first subjecting it to close and careful scrutiny. It must meet their standard, which is to say the standard of modern civilization.

The Negro Grows Up

By Eugene Gordon,
in Plain Talk Magazine.
(Extracts)

The Negro becomes critical of himself, trusts his preachers less, takes less to white paternalism, studies more the history of the race, and is less distrustful of the whites; so says Eugene Gordon of his people. Mr. Gordon is a native of Florida, a graduate of Howard University, at present on the staff of the Boston Post.

Whereas the American Negro used to whimper when hurt, he now sets his jaws. In those circumstances in which he once was pathetically childish he now is sophisticated and cynical. He used to smart under the mildest criticism, but now he critically dissects himself. In short, the American Negro has come of age.

There are involved at least six factors that tend to prove the truth of my assertion. The first is that the American Negro has become critical of himself and thereby tolerant of outside criticism. Second, he is less credulous of and also somewhat cynical toward what his preachers tell him about heaven and hell. Third, he has fewer inhibitions than formerly. Fourth, he is beginning to chafe under the patronage of

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SEES REVOLUTION IN NEGRO THOUGHT

A revolution is slowly breaking among Negroes which may do more than anything else to solve the race problem. The Negro is beginning to face himself.

This fact is revealed by Ernest Rice McKinney, himself a Negro, in an article in the current issue of "Plain Talk." Mr. McKinney belongs to the small group of Negroes who are beginning to revaluate the Negro dispassionately and impartially. There has been entirely too much propaganda for the Cause, for the Race, he points out, too much unreasoning race loyalty, too much blaming of the white man for all the Negroes' ills.

"The problem of the twentieth century," writes Mr McKinney, "is the problem of the color line only because and in so far as the color line is also the poverty line, with the usual accompanying ignorance. The time has come for the Negro to get off the sob wagon. We believe that the time is right for the Negro to cease being a beggar, to put his cup to a more dignified use and begin preparations for the production of wealth; using the same methods that have proved successful in the economic rise of other races. What the Negro needs in place of so many protest committees, indiination meetings, begging societies, and defense and propaganda leagues, is more factories, more land, better schools and more and better-trained scientific, technical and business men."

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paternalistic whites and to show evidence of desiring to propel his own craft. Fifth, he has begun a serious but enthusiastic study of Negro history. And, sixth, he is less distrustful of and bears less prejudice toward whites than was once the case.

The Negro's unbiased and unflattering criticism of himself had its genesis in Jean Toomer. When this brilliant young Negro wrote "Cane," he shocked a great many staid and respectable colored folk. So impersonally objective yet so intimately understanding was it that scores of readers at first suspected its author of being a southern cracker. Never before had any American Negro dared tell so much about his folk.

His readers were uncomfortably sensitive. Here was a Negro writer exposing his race's most shameful weaknesses to the supercilious stare of the whites.

The great mass of colored folk could not appreciate Toomer. The great mass still can not appreciate him. As a matter of fact, the great mass of colored folk can not now bear to be criticized, despite the continuous stream of criticism that is released upon them by their more intelligent leaders. Perhaps I should add here that it is not to the masses I refer in the discussion of this subject. It is, indeed, to the increasing number of educated colored folk, especially the intellectuals. The masses had been taught for years that pride of race consisted primarily in maintaining silence regarding their human weaknesses.

For some unexplainable reason, they looked upon human frailty as Negro frailty, and the black man who exposed these frailties was considered a traitor. Thus, they came to suffer with chronic nice-nastiness and were perpetually miserable.

Rudolph Fisher followed Toomer. Among other [illegible] exposed the Harlem "rent party." I have seen many a nice Boston colored girl blush [illegible] at the thought that whites would learn the dreadful truth that some colored folk gave "rent parties." One in particular, I recall, lost her appetite when, reading "The Promised Land" while she ate, she came across the detailed description of such a party. At the same time other young Negro writers were bandying such racial phrases as "high yaller," "high brown," "chocolate brown" and "stovepipe black."

Later writers, among them Wallace Thurman and Langston Hughes, turned other tricks out of the black bag. Thurman discussed the Harlemite's home life, his social life and his church. Hughes, in an article in "The Nation," ridiculed the "nice" people of Washington because they professed disgust of Toomer. In other places Hughes told of the American Negro's preferences in food, music, and entertainment, and dilated in his "blues" upon the dark brother's merits as a lover.

Harlem was taken up, turned inside out, and shaken vigorously. The denizens thereof were studied like strange microscopic cultures. Nothing was omitted in the reports resulting from this study. Thus, a mysterious unknown black group came to be best-known of all the folk groups among us. Harlem, after all, was an excellent specimen.

The Press

The colored writers already referred to, with some not yet mentioned, caused the change. It was not long, following the appearance of these writers, until editorials in the Negro press catechized black folk on their sins. Negro "leaders" were stood up in the glare of the press spotlight and scrutinized until they squirmed.

Christianity

But the Negro's self-criticism has not ended with his person. It has included Christianity, the Negro church and the Negro preacher. It is only recently that the American Negro church and its minister have been held less than sacrosanct. Hitherto both have been hedged about by a picket fence of taboos. The colored minister, like a few colored editors, has exercised unlimited license to attack whom he would, but he himself has been inviolate. Well, that day is passed. There is now seldom a gathering of intelligent colored folk in which soon or later there is not wholesome and exhaustive discussion of religion, church and ministry.

The newspapers themselves are often scornful in their attitude toward brothers of the cloth and are generous with space in publishing their falls from grace. They criticize the parson's illiteracy, his ignorance of human impulses, his inefficiency as a leader, his ineptitude as a businessman, and his monkeyshines in the pulpit. On the other hand, those preachers who deserve credit are not overlooked.

But if the newspapers are generous with criticism, the youth of the race are prodigal. Especially is this true of college youth, who go beyond questioning the church and its ministry. They let it be known that they accept nothing without first subjecting it to close and careful scrutiny. It must meet their standard, which is to say the standard of modern civilization.

Inter-Race Color Line

The most conspicuous movement is the middle-class Negro's disposition to lay aside color prejudices within the race. Criticism of this inhibition by his own writers has helped the black man to see the folly of it. Thus, its almost total collapse has been brought about by the colored Americans themselves. There are black men and women in the group who are a living refutation of the fiction that only mixed bloods are worthy. And although this prejudice is not totally dissipated, there are signs of its approaching dissipation.

What is perhaps the most significant of these indications of adulthood is the Negro's increasing pride in his own history. Led by Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History, of Washington, D.C., Negro newspapers, magazines, fraternal bodies, sororities, and women's clubs annually hold "Negro History Week." During this period the newspapers and magazines publish little-known facts about great men of the race, and organizations hold essay contests and public symposiums, inviting noted Negroee to address them.

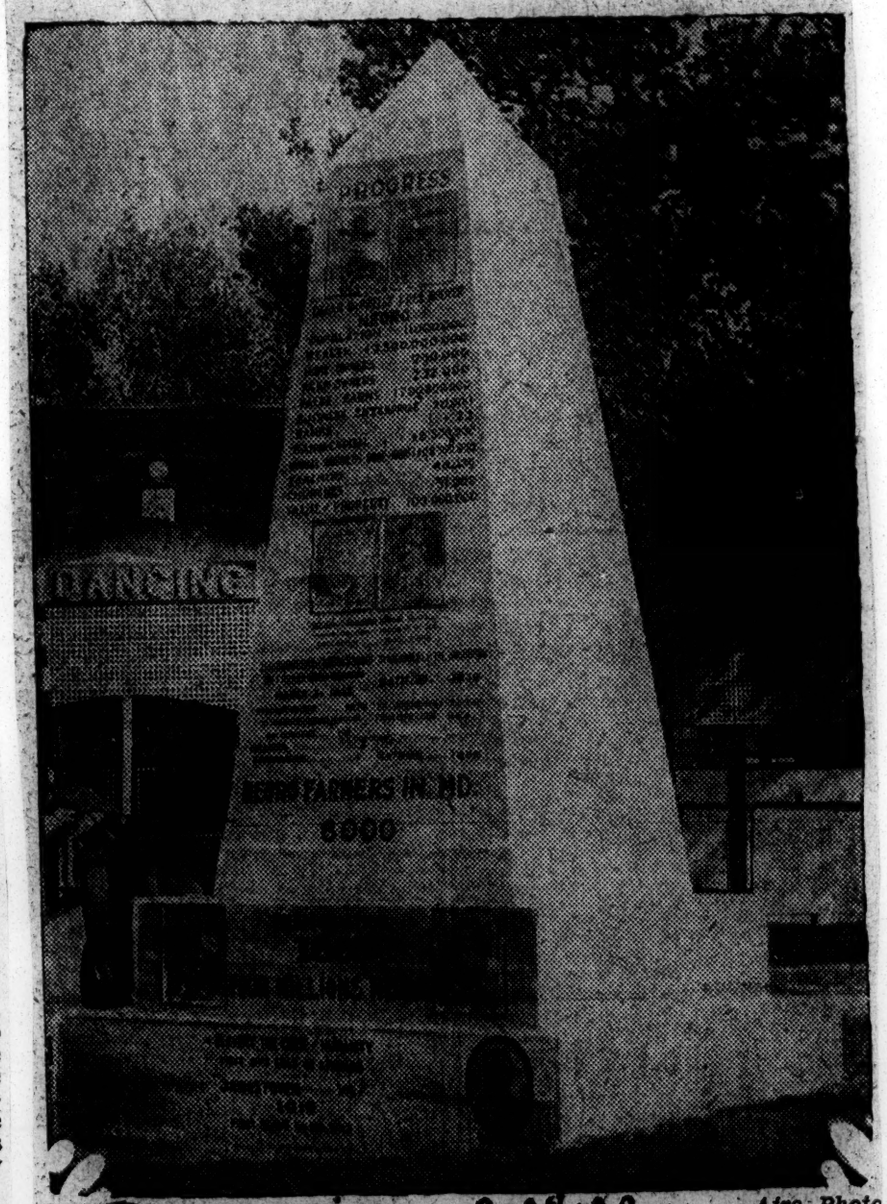
Some of the country's best libraries now keep files of Negro newspapers and magazines. In these publications is set down the very essence of the Negro's pride in himself. It is unmistakably evident even to the most casual reader. And the very consciousness of the fact that white patrons of college and public libraries read his history strengthens the black man's self-esteem.

Finally—incontrovertible evidence of approaching maturity — the colored American is casting out of fear and distrust of the white American.

White faces, most colored folk have long believed, are masks behind which lurk cruelty hatred, and deceit They forget that white men freed them, helped them to educate themselves, passed laws to protect their political rights, and even today give lavishly of their wealth to Negro needs. Of course this does not include all whites, but it includes a sufficiently large number to show men like Dabney and Schuyler that indiscriminate hurling of bricks into the ranks of the whites is certain eventually to strike and injure friends.

Yes, the American Negro has just about grown up. Naturally, he will continue to develop for some time, for he has not yet reached full growth. We are proud, however, to present him in all the promise of his fresh young manhood; a vigorous, stalwart, broad-shouldered, carefree and somewhat arrogant youth, yet one who soberly realizes the significance of a man's responsibilities.

JOSIAH DIGGS'S MONUMENT



—Afro Photo

This wooden monument, which was erected last week at the Maryland State Fair in Wonderland park, to depict the progress of the race since slavery, covers nine square feet at its base and is twenty-one feet high. At the top are photos of Oscar DePriest and President Herbert Hoover. In the center are photos of Teddy Roosevelt and Booker Washington, and at the bottom are photos of Frederick Douglass and Abraham Lincoln. The monument was erected through the courtesy of Josiah Diggs, proprietor of the Dunbar theatre.

What's Your Color?

When you are born if you have a smal percentage of Afric blood in your veins upon your birth certificate is recorded that information, when you die in the bureau of vital statistics and upon your death certificates is again recorded your identity with the colored race. In fact in America when the entire gamut from the cradle to the grave is run the badge of color is peculiarly conspicuous. The extent to which the colored people are catalogued and classified because of their color alone is amazing. No other people in this country who have become naturalized and have taken out their citizenship papers are labelled and stamped as are the colored people. From this task of cataloging people because of their color alone there would seem to be some deep, underlying motive, beyond the desire to have definite information of population, births and deaths.

What is the deep, underlying motive of finding out who is white and who is colored? We can understand why there could be a reasonable desire for the government to know how many colored people there are in the country, we can understand why birth and mortality can have a logical interest, but there are countless other instances where we can see no logical reason why there should be a constant cataloguing of color. Why should banks and financial institutions be interested in writing a "C" behind the name of every colored depositor, be his account a commercial or a savings account. We have no appreciation of the custom of credit houses making such designations when they are amply satisfied with the qualifications of the customer to pay. We entertain no sound arguments to offer for the labelling of the professional men by way of color. In most of the instances where there is a requirement for the color to be designated it is our belief that no tenable, honorable reasons can be given, unless it is the curious, probing desire of the white man to know just what the colored people are doing, and even if that is admitted it occurs to us that the methods hereby adopted are crude, coarse and undiplomatic.

No other people are required to state their race, and when the question of nationality is gone into when the answer American is given that matter ends. With us it is so different. When you write in and answer to the question of what nationality the answer American, as a rule we are requested, that is if there is a prevailing doubt, just what race according to color we are identified by. During the late war we were required to tear off the ends of our questionnaires. It seems to us that the people of the American nation have set out to separate us in every vicissitude of human life. This procedure will not have the desired results and will, without a doubt, defeat the very purpose the white people have in mind.

As time goes on this idea of separateness will have the effect of driving the colored people closer together, in fact so close that their very compactness will present a disturbing problem. The congested political areas whereby the colored people are holding the balance of power clearly illustrates the point. The consolidation of colored wealth because of color alone will inevitably compel the possessors of that wealth to use it in furtherance of individual and racial soladarity rather than for national advance and improvement. The case of the Jew with his international predeliction is an exemplification of this point. And ere long the ability to understand and analyze the innerworkings of this isolated and stigmatized group will not be present because inner circle administrations as practiced in the Soviet government and by the old Nihilists will compel secrecy. In fact we are impressed by the fact that this isolation, segregation and color cataloguing will eventually prove out to be a very dangerous system and the American government will have great reason to regret it.

It is to be borne in mind that the colored race is growing in intelligence and is expanding in information. Stupidity and gullibility cannot be gambled on and depended upon. Time is making too many changes. The great white race is inadvertently forging weapons to work its own undoing it. It may take a long time but we are positive that a result diametrically different from what the white man expects will show up.

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NOW, WE'D ASK THE NEGROES, WHAT'S IN CAPITAL LETTER?

Antonia M. Roper, a student at St. Augustine's College, sends us a communication which is like an old friend from repetition. He wants to know why we do not mark our copy upper case when we refer to negro. This is something that never seems to get under the skin or into the brain-cap of negro students. Our correspondent says:

> After reading your article, "Discuss Negro In Politics" in this evening's issue of your paper, I am prompted to write this long-deferred letter to you, in which I desire to ask you a few questions regarding the spelling of the word "Negro." They are as follows:
>
> Why is it that in your paper the word is almost always spelled, not with a capital "N," as it should be, considering that it is always a proper noun or a proper adjective? Would you treat such words as Indian, Chinese or French in like manner? Do you think that Negro people are unworthy to the extent that this word should not begin with a capital? Do you think it just to the many negro subscribers and carriers of your paper to spell the word in that manner? Do you not think such printing of the word is a breach of etiquette? Do you not think that it is contrary to true democracy? If so, why continue such practice?

Well, we will tell him in a few words to the effect that when it is necessary to say that a man or boy has stolen an automobile or done other depredation, or has won a scholarship to go abroad with the Boy Scouts, we designate him, if necessary, as "white," but do not worry the printer with capitalization.

As for Greek, French, English, Scotch and the rest of it, these things relate to nationalities—something the negro never had until Abraham Lincoln gave him the accolade. As to Americans of the white race, there never was such a mongrel breed. We derive from English, Scotch, Irish, Swiss, French in this quarter. In the North every section of Europe is represented. They are white men—or so designated. Why should a negro want a capital letter?

Your People Steal

"Your people steal, cannot be trusted and therefore we cannot employ them." Such an answer is characteristic of many given to our representatives when we seek to secure employment from business places operating in our districts and waxing fat off of our patronage. Every kind of excuse conceivable has been offered, every imaginable subterfuge has been resorted to, and all kinds of foolish evasiveness have been adopted, but this cry about colored people being prone to steal is becoming quite popular. Two wrongs do not make a right, of that there can be no doubt, and while we do not admit that our people are guilty as charged, we could almost find facts and arguments to explain why they have fallen into such evil ways, if they have. But the reverse is so palpably true and flagrantly present that we will not deal with this libel on a race of people. The colored people themselves are the victims. It is they who are burglarized, pauperized and filched out of their just desserts.

The colored people are not only cheated (and cheating is stealing) out of their scanty earnings, but they are robbed of their right to earn a livelihood from those who are taking their money. Any merchant or dealer, trader or broker who takes ninety per cent or more of his gross income from our people and then flatly refuses to give us a job or any consideration in the way of employment commits a theft against us in a moral sense, traverses justice, and deliberately and cold-bloodedly robs us of our just desserts.

This talk about colored people being thieves is cowardly, contemptible, insulting and unjust, and the colored people will answer these charges my withdrawing their patronage. They have been advised how to meet these charges. "DON'T SPEND YOUR MONEY WHERE YOU CAN'T WORK," don't strengthen the sinews of those narrow-minded concerns that brand us as thieves, imbeciles and dullards. DON'T SPEND YOUR MONEY WHERE YOU CAN'T WORK, don't enrich the coffers of those hypocrites who are robbing you of your veritable Birthright, who are denying you the opportunity to provide the necessities of life.

THE CHICAGO WHIP each week will point out and designate those small-souled outfits that take our all and then give us the cold shoulder. Show them that the cry of thief is merely a scheme and ruse to divert attention from themselves. Watch the scales, examine the merchandise, scrutinize the service, find out if they employ any of your people, and then adopt the slogan that is burning its way into the hearts of all of us: DON'T SPEND YOUR MONEY WHERE YOU CAN'T WORK.

Racial Consciousness—1929 I

Fact Finding Conference

Women Answer Duty Call Of Fact-Finding Conference Officials

By Mrs. R. M. Kendricks.)

DURHAM, N. C., April 29.—With the first year of effort behind them, the Fact-Finding Conference met in its second annual session at Durham, N. C., April 16-17, inclusive, with Dr. J. A. Shepard, President of North Caroline College, presiding.

More than two hundred delegates and visitors representing the business and professional interests of the Negro throughout the country were present.

Throughout the conference the keynote sounded was the need of some form of consumers co-operation as a solution of the Negro problem.

This co-operation can be secured only through the awakening of race consciousness in supporting race enterprises and the placing of race institutions, educational, religious, and business, on a sound financial basis.

Prominent among the delegates were Mrs. Annie M. Malone, founder of Poro College,, St. Louis, Mo., Mrs. Georgia Douglas Johnson, poetess and playwright, Washington, D. C., and Mrs. Sidney M. Johnson, clubwoman of Hartford, Conn.

No Women Speakers.

Because of the inability of those invited to be present, there were no women speakers on the program. The gathering was made colorful, however, by the presence of many women delegates and visitors.

In speaking informally, Mrs. Malone expressed appreciation of the benefits to the race of such a conference. She declared that the issues as threshed out by the delegates and the various programs as presented for future work of the conference will serve as an impetus to a more hearty support of Negro business.

At least two sections of the program presented for future effort will depend largely upon the support and co-operation of organized colored women.

Co-Operation Of Women Vital.

In speaking on the effort of Prohibition on the condition of the Negro in America, Dr. Kelly Miller of Howard University declared the support of colored women vitally necessary in the enforcement of the 18th Amendment.

This enforcement is especially necessary to the Negroes, he pointed out, as they have improved their economic status fully 50 per cent since the passage of the 18th Amendment. This is reflected in the increase in the number of homes bought and establishment of productive business enterprises.

He further said "as this country acquires wealth it increases in lawlessness. The Negro must either help destroy lawlessness or lawlessness will destroy the Negro. He must help suppress the demon rum which is the strongest factor in the creation of lawlessness."

Another phase of the program suggested in which women will be of great help will be a regeneration in education as advocated by Prof. Allison Davis, of Hampton Institute, Prof. W. A. Robinson, principal of Austin High School, Knoxville, Tenn., and other speakers on Education.

Women who constitute 65 per cent of race teachers can do much to advance this program.

Prof. Davis, who discussed "The Crisis in Negro Education," stressed the need of both the higher academic and industrial types of education.

He scored the failure of Land-Grant Colleges for Negroes because of their inadequate working equipment and the lack of educational qaulifications of the presidents, teachers, and administrators in such schools.

Negro boys and girls, according to Prof. Davis, are not being prepared to compete intelligently in the fields of skilled labor and in the industries of the country. Without suitable preparation to take his place in mechanized America, the Negro population, he contended, will face extermination or will be forced to emigrate.

It was later pointed out by Prof. W. A. Robinson of Knoxville, Tenn., and. Prof. W. W Saunders, State Supervisor of High Schools, Charleston, W. Va., that the great need in Negro Education is getting away from traditions, myths, and past propaganda which advocate the idea that Negro education must be different from that of any other group facing the same problems as the Negro.

Health And Religious Problems To Be Attacked.

Other problems set forth at the Fact-Finding Conference, in which women can help shape the course of much-needed reforms, are the need of frank treatment of the health and social problems of the Negro as discussed by Dr. Algernon Jackson of Howard University, Washington, D. C.

New Leadership Needed.

Summarizing, informally, the needs of the Negro as set forth by this the second annual Fact-Finding Conference at Durham, Mrs. S. M. Johnson, prominent clubwoman, expressed the opinion that the greatest need for future development is a change in Public opinion. This change will depend very largely upon:

1. The general organization of the group, and the awakening of race consciousness:

2. The raising of the general level of intelligence in the group, especially in its educational system;

3. The quality of its leadership, not only as to expert knowledge, but also as to efficiency in action and moral character.

Women Visitors and Delegates.

Among the women visitors and delegates were Mrs. Annie M. Malone, St. Lous, Mo.. Mrs. Carl Murphy, Baltimore, Md.; Mrs. Georgia Douglas Johnson, Washington, D. C.; Mrs. Sidney Brown, Hartford, Conn.; Mrs. Josephine Kyles, Winston-Salem; Mrs. West Hamilton, Washington, D. C.; Mrs. Geo. C. Clement, Louisville, Ky.; Miss B. L. Smith, Fayetteville, N. C.; Miss Edna Fleming, Cleveland, Ohio; Mrs. Annie Day Smith, New Bern, N. C.; Mrs. Elbert Russell, representative of the American Friends Society; Miss Vera Ward, Chicago; Mrs. Geraldyn Dismond, New York; Mrs. Ruby Moyse Kendrick, Washington, D. C.

On Friday afternoon the women delegates and visitors were the guests of the A. K. A. Sorority of Durham.

FACT-FINDING CONFERENCE CLOSES SECOND ANNUAL MEETING, STARTLING REVELATIONS MADE

Durham, N. C., April 24—(By A. N. P.)—Startling disclosures as to what the Negro is not doing in the way of taking advantage of opportunities offered him and of creating other opportunities, were made here during the three-day Fact Finding Conference which closed here Friday evening.

Meeting here in a city where educational, commercial and religious progress abounds to a boastful degree and where apparently everybody and everything is moving forward, leaders of various activities and sections dissected the group, isolated the germs that were working to the hindrance of the race and also the agents that seemingly were aidin gin the development of the group.

From the time the Fact Finders were welcomed to the city by C. C. Spaulding and W. G. Pearson till the closing remarks by the president, Dr. J. E. Shepard, it was evident that those who had come here had a real purpose in view and were determined to carry out that purpose. In this they were aided by the business-like manner in which the conference was conducted by Dr. Shepard as the master of ceremonies.

The Fact Finding opened with a bang Wednesday night with two reports which brought forth some lively discussions. The first was that of Dr. Kelly Miller on the "Negro and the Eighteenth Amendment." The discussions following the scholarly address showed that those present did not agree with Dean Miller that "Southerners favored prohibition first on account of Negroes and second to protect their sons," and while there was a general agreement that the law as long as it is a law should be enforced, there was no solid front presented to support the statement of Dean Miller that Negroes were more duty bound to observe the law than were the whites.

Following closely in the wake of this discussion was the address of J. Allison Davis of Hampton Institute, who explicated the deplorable plight of the Negro in the industrial field. Indication after indication was given that the Negro was not taking advantage of the opportunity offered him in the skilled and semi-skilled vocations. This, however, did not bring about much surprise but when the Hampton professor proclaimed that the real reason for the slipping of the Negro in this direction, was his refusal to be trained in the skilled and semi-skilled trades, there was murmur of astonishment. The facts as presented by Mr. Davis supported his viewpoint and he pointed out:

"If the Negro is to take his rightful place in the scheme of things here in America he must increase his productive efficiency. He must win his place in the skilled industries, not only for economical independence, but for the final moderating of race prejudice and possibly the solution of the race problem in the broader problem of labor."

The failure of Negroes to train themselves for industrial pursuits, according to Mr. Davis, was not due solely to the members of the race and their attitude, but to the failure of Negro Land Grant Colleges to offer proper training in this direction and to emphasize agricultural and mechanical endeavors. The speaker also charged the colleges with inefficiency in helping to develop a strong middle class.

Churches Need To Revamp Programs

The church came in for consideration Thursday morning and in keeping with the policy of the conference this phase of life among our people was discussed by those connected directly with church work. Bishop George Clement referred to the part the church has played in the development of the Negro in America, citing the fact that the church had afforded the Negro an opportunity to prove his ability to organize and to lead and to profit under his own organization and leadership. The time was now ripe for a new program, which would bring about the union of various kindred denominations into two big families namely, the Baptists and the Methodists. Under such an arrangement the Bishop declared the church could prove to be an effective agency in promoting better schools, erecting well-equipped hospitals and homes for the aged.

Dr. George E. Haynes, secretary of the Commission on the Church and Race Relations of the Federal Council of Churches, and Dr. W. N. DeBerry, prominent minister and churchman, went the Bishop one better by declaring that the church was now at the cross-roads and must do more than "save souls" and erect edifices, hospitals and colleges, but must serve in many other ways.

It was the view of Dr. DeBerry that the church was now in a decadent state. "It is not functioning as it should," said Dr. DeBerry, "and I believe the church is going to continue to lose ground until it reorganizes a recreational program which will interest and grip the young people. We spend too much money on church buildings which are out of harmony with the homes of the members and out of proportion with the economic ability of the membership which must carry the burden of the indebtedness."

Dr. Haynes, agreeing that a revised program was necessary, suggested that the church readjust its program "to serve a wage-earning class of people. Their problems of equality of opportunity to secure and hold jobs on the same terms as others must be met. Training for their jobs must become the concern of the local preacher and church. The church should serve as a working man's club where he can discuss his problems. Further it should interest itself in such matters as race relations, the obtaining of public school funds and take a more general interest in every phase of life and the problems connected therewith."

Another prominent churchman and educator who joined in the discussion of the church was Dr. Mordecai Johnson, president of Howard University. Dr. Johnson made a plea for a higher and better trained ministry and a more business-like administration of the affairs of the church.

Negro Business Presents Gloomy Picture

A gloomy picture of Negro business, bewildered in a maze of restrictions imposed upon it and the labor which should support it, was painted for delegates to the annual Fact Finding Conference at the Thursday afternoon session, by W. C. Matney, Sr., director of the department of business administration at Bluefield Institute, Bluefield, W. Va.

Matney spoke before the Fact Finding Conference last year, and his paper at that time was one which was calculated to prepare his hearers to expect the exhaustive report and recommendations which he read to them this year. This report, compiled in the manner of the school professor, scientific, with an effort at all times to trace the relation of the Negro's problem to the general economic influences in America, and the world, for that matter, was at the same time a practical exposition of the Negro laborer's and business man's condition.

Much of Mr. Matney's lengthy paper contained information which is already either known or suspected, such as the facts that the bulk of Negro labor is employed in the cheapest paying industries, that the Negro must go to the American job owner as a sort of beggar when he seeks a job; that the trade unions have kept the Negro from the better jobs in various lines of employment, and so forth, summarizing in the following manner:

"Negroes are the victims of economic discrimination. To be black, in the United States, is to be proletarian. It is a part of the technique employed by exploiting whites to keep exploited blacks in a position where they can neither resist nor escape exploitation."

Dr. Charles H. Wesley, author of "Negro Labor in the United States," was quoted as follows: "Capitalism through human bondage, a debasing wage slavery, and restricted occupational life has made possible the continual exploitation of its black workers, who struggle not only against the usual obstacles of the average American workingman but also against the special handicaps of race and color."

Figures were produced by Mr. Matney to show that the Negro's dollar, after it is spent, travels back to sources where he has great difficulty getting a pittance of it for his labor in producing the commodities for which it is spent.

In other words, Mr. Matney writes, the Negro is spending in an "open market" and being forced to produce his wealth in a highly restricted and "protected market." The "open market" for spending is open in certain instances only. It is restricted in the field of certain personal service and where social intercourse is part of the business transaction, or where the Negro resident or business building chances to be in a "white section." The technique of restriction takes many forms: segregation laws or ordinances; deed restrictions; social pressure; violence. Under the present economic system the white consumer's freedom of choice is limited only by his income; the Negro's freedom of choice is limited by his income and in addition by the color of his skin. The Negro's greatest freedom of choice is in no choosing at all.

The census figures for 1920 show that there are 70,000 Negro businesses, Mr. Matney asserts, but that number makes only three per cent of the total business of the country, and most of it is small petty business. More and more, as the years have gone by, the patronage of the Negro business man has been restricted. White patrons have fallen off, either because of prejudice or the competition of white business men, and the Negro business men who have survived are ones who decided to cater to the Negro trade. The exclusion of Negroes from white insurance companies resulted first in the formation of fraternal insurance companies and later the regular old line companies which represent the most representative forms of business among Negroes today.

But even the small businesses of the Negro are doomed to extinction unless something is done, Mr. Matney believes. He does not think there is going to be sufficient race pride to make Negroes buy in private Negro stores when throughout the North and oSuth great chain store systems are making their way, selling everything that the Negro could sell and selling these things much more cheaply because of the advantages which they hold in purchasing power. The Negro buyer will go where he can obtain what he wants most cheaply.

What is true of Negro business is true of the Negro on the farm, in Mr. Matney's opinion. Negro farm ownership has decreased and farm profits have dwindled, he points out, despite the pictures and the dreams of the agricultural schools which were to train boys to emancipate the Negro farmer. He shows that these schools do not hold the key to agricultural problems because agriculture does not lead an independent and isolated existence, but rests upon a delicate balance between transportation, manufacture, commerce and agriculture itself. Its future, among Negroes, is not encouraging.

"The way out for the Negro is not by revolutionary methods, but by evolution of his present economic order," Mr. Matney declares, in suggesting a

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solution. "He must build for himself an economic order that will enable him to be a power as a Negro race. This means an alteration of his present economic institutions, to fit his definite needs, on the one hand, and on the other hand, a change in the point of view of the Negro to fit his changed economic institutions.

"Cooperative industrial and commercial enterprise is the basis on which the Negro can become an economic power. It is the method by which the Negro race can marshal its forces in the most effective manner for the good of the race. It is the method by which Negroes can get control of natural resources, produce on their own farms, do their own manufacturing, distribute through their own stores, have their own banks, and not be controlled by the prejudice of the white man's economic order. All Negroes are consumers, and all Negroes would be owners in the cooperative economic order, owning and buying from themselves, working thereby for themselves, promoting the welfare of the race. This would give the Negro financial, industrial and economic activity that is impossible otherwise."

After Matney's speech, President Gaines of the National Agents Insurance Company, expressed the belief that "the biggest thing we have to do is to build up our business and set higher standards of appreciation for our own institutions."

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James A. Jackson, of the United States Department of Commerce, intain an address chockful of information gained from visiting various cities and studying the problems of the business men, urged the business leaders to take advantage of the literature offered them by the Department of Commerce, and set forth some of the needs of business as improved bookkeeping methods, more extensive and systematic advertising, cooperative efforts on the part of the business men themselves and keeping abreast of the times.

At the close of the conference, a committee composed of Dr. W. E. B. DuBois, Dr. Mordecai Johnson, and Dr. Kelly Miller, was appointed to summarize the findings and work out a program to remedy existing conditions. This is in keeping with the objective of the conference which is "to ascertain true facts regarding various problems confronting the Negro as a group in the United States and to offer some practical program for their solution." The committee will have a large number of facts to deal with, which were brought out in the addresses and discussions.

Other speakers of prominence on the program were: Dr. DuBois, New York City; B. F. Hubert, president of the Georgia State Industrial College, Savannah, Ga.: T. Arnold Hill, of the National Urban League, and Anthony Overton, president of the Victory Life Insurance Company, the Douglass National Bank, and the Overton-Hygienic Company of Chicago.

Among the host of citizens who attended the conference were: Vera Ward, Chicago; Mrs. Annie M. Malone, St. Louis; Dr. Algernon B. Jackson, Howard University, Washington; Charles E. Mitchell, W. Va.: Mrs. Carl Murphy, Baltimore; John L. Tilley, Shaw University, Raleigh; S. L. McDowell, R. L. McDougald, T. C. Graham, Durham; Mrs. Geraldyn Dismond, New York; R. C. Minor, Livingstone College; Kelly Miller, Howard University, Washington; W. C. Matney, Sr., Bluefield Institute; Dr. J. R. Levy, Florence, S C.; Rev. C. L. Russell, Washington; J. M. McGrew, Atlanta; Mrs. Josephine N. Kyles, Winston-Salem; W. A. Hamilton, Washington; G. J. Gaines, Orlando; James A. Jackson, Washington; L. W. Kyles, Winston-Salem; W. J. Trent, Livingstone College; Lawrence A. Oxley, Raleigh; C. A. Steward, H. D. Giles, M. D., Columbus, Ohio; A. W. Sanders, Mrs. George C. Clement, Bishop George C. Clement, Louisville; W. Edward Ricks, Lincoln Academy, Kings Mountain; Rev. D. G. Garland, Durham; Dr. George E. Haynes, New York; F. B. Ransom, Indianapolis; W. J. Walls, Charlotte; W. H. Hannum, Salisbury; Capt. David J. Gilmer, Greensboro; J. H. Harmon, Jr., Houston; T. Arnold Hill, New York; Allison Davis, Hampston Institute; Sterling A. Brown, Fisk University; Dr. E. E. Smith, Miss B. L. Smith, Fayetteville; J. C. Scarborough; A. Moore Shearin, C. C. Spaulding, E. D. Mickle, Dr. C. H. Shepard L. W. Wilhoite, W. G. Pearson, J. M Hubbard, F. F. McCoy, W, C. Strudwick, Durham; Robert E. Williams Suffolk; Dr. S. L. Warren, E. R. Merrick, W. J. Kennedy, Durham; Anthony Overton, Chicago; Miss Edna E Fleming, Cleveland; James Clair Taylor, Rochester; J. W. Hairston, Shaw University; Clyde Donnell, Durham; Carl Murphy, Baltimore; William H Holloway, Bricks; C. . Jones, Winston Salem; L. E. Graves, Raleigh; Dr. A L. Spaulding, Charleston; Thos. J. Calloway, Lincoln Park, Md.; John W Robinson, D. D., New York; Dr. Samuel R. Reed, Chicago; Dr. William N DeBerry, Springfield; Rev. James E Rose, Rochester, and Rev. S. L. Leak Marion, N. C

Racial Consciousness-1929

Fact Finding Conference.

MAKE STARTLING REVELATIONS ON GROUP PROBLEMS

Leaders In All Phases Of Racial Life Meet In Durham and Turn Attention To Facts Affecting American Negro

TWO HUNDRED NOTABLE DELEGATES ATTEND

Labor and Industry, the Church and Home, Education and Business Form Topics Which Hold Interest Of Notable Assemblage

By Staff Correspondent
Associated Negro Press

Durham, N. C., April 24—Startling disclosures as to what the Negro is not doing in the way of taking advantage of opportunities offered him and of creating other opportunities, were made here during the three-day Fact Finding Conference which closed here Friday evening.

Meeting here in a city where educational, commercial, and religious progress abounds to a boastful degree and where apparently everybody and everything is moving forward, leaders of various activities and sections dissected the group, belated the germs that were working to the hindrance of the race and also the agents that seemingly were aiding in the development of the group.

From the time the Fact Finders were welcomed to the city by C. C. Spaulding and W. G. Pearson till the closing remarks by the president, Dr. J. E. Shepard, it was evident that those who had come here had a real purpose in view and were determined to carry out that purpose. In this way they were aided by the business-like manner in which the conference was conducted by Dr. Shepard as the master of ceremonies.

The Fact Finding opened with a bang Wednesday night with two reports which brought forth some lively discussions. The first was that of Dr. Kelly Miller on the "Negro and the 18th Amendment". The discussions following the scholarly address showed that those present did not agree with Dean Miller that "Southerners favored prohibition first on account of Negroes and second to protect their sons" and while there was a general agreement that the law as long as it is a law should be enforced, there was no solid front presented to support the statement of Dean Miller that Negroes were more duty bound to observe the law than were the whites.

Following closely in the wake of this discussion was the address of J. Allison Davis of Hampton Institute, who explicated the deplorable plight of the Negro in the industrial field. Indication after indication was given that the Negro was not taking advantage of the the opportunity offered him in the skilled and semi-skilled vocations. This, however, did not bring about much surprise but when the Hampton professor proclaimed the real reason for the slipping of the Negro in this direction, was his refusal to be trained in the skilled and semi-skilled trades there was murmur of astonishment. The facts as presented by Mr. Davis supported his viewpoint and he pointed out:

"If the Negro is to take his rightful place in the scheme of things here in America he must increase his productive efficiency. The Negro must win his place in the skilled industries, not only for economical independence, but for the final moderating of race prejudice and possibly the solution of the race problem in the broader problem of labor."

The failure of Negroes to train themselves for industrial pursuits, according to Mr. Davis was not due solely to the members of the race an dtheir attitude, but to the failure of Negro Land Grant Colleges to offer proper training in this direction and to emphasize agriculture and mechanical endeavors. The speaker also charged the colleges with inefficiency in helping to develop a strong middle class.

Churches Need To Revamp Programs

The church came in for consideration Thursday morning and in keeping with the policy of the conference this phase of life among our people was discussed by those connected directly with church work. Bishop George Clement referred to the part the church has played in the development of the Negro in America, citing the fact that the church had afforded the Negro an opportunity to prove his ability to organize and to lead and to profit under his own organization and leadership. The time was now ripe for a new program, which would bring about the union of various kindred denominations into two big families, namely the Baptists and the Methodists. Under such an arrangement the Bishop declared the church could prove to be an effective agency in promoting better schools, erecting well-equipped hospitals and homes for the aged.

Dr. George E. Haynes, secretary of the Commission on the Church and Race Relations of the Federal Council of Churches, and Dr. W. N. DeBerry, prominent minister and churchman, went the Bishop one better by declaring that the church was now at the cross-roads and must do more than "save souls" and erect edifices, hospitals, and colleges, but must serve in many other ways.

It was the view of Dr. DeBerry that the church was now in a decadent state. "It is not functioning as it should," said Dr. DeBerry, "and I believe the church is going to continue to lose ground until it reorganizes a recreational program which will interest and grip the young people. We spend too much money on church buildings which are out of harmony with the homes of the members and out of proportion with the economic ability of the membership which must carry the burden of the indebtedness."

Dr. Haynes, agreeing that a revised program was necessary suggested that the church readjust its program "to serve a wage-earning class of people. Their problems of equality of opportunity to secure and hold jobs must become the concern of the local preacher and church. The church should serve as a working man's club where he can discuss his problems. Further it should interest itself in such matters as race relations, the obtaining of public school funds and take a more general interest in every phase of life and the problems connected therewith."

Another prominent churchman and educator who joined in the discussion of the church as well was Dr. Mordecai Johnson, president of Howard University. Dr. Johnson made a plea for a higher and better trained ministry and a more business-like administration of the affairs of the church.

NEGRO BUSINESS PRESENTS GLOOMY PICTURE

Durham, N. C., April 25—ANP—A gloomy picture of Negro business, bewildered in a maze of restrictions imposed upon it and the labor which should support it, was painted for delegates to the annual Fact-Finding Conference at the Thursday afternoon session, by W. C. Matney sr., director of the department of business administration at Bluefield Institute, Bluefield, West Virginia.

Matney spoke before the Fact-Finding Conference last year, and his paper at that time was one which was calculated to prepare his hearers to expect the exhaustive report and recommendations which he read to them this year. This report, compiled in the manner of the school professor scientific, with an effort at all times to trace the relation of the Negro's problem to the general economic influences in America, and the world, for that matter, was at the same time a practical exposition of the Negro laborer's and business man's condition.

Much of Mr. Matney's lengthy paper contained information which is already either known or suspected, such as the facts that the bulk of Negro labor is employed in the cheapest paying industries; that the Negro must go to the American job owner as a sort of beggar when he seeks a job; that the trade unions have kept the Negro from the better pobs in various lines of employment, and so forth, summarizing in the following manners:

"Negroes are the victims of economic discrimination. To be black, in the United States, is to proletarian. It is a part of the technique employed by exploiting whites to keep exploited blacks in a position where they can neither resist nor escape exploitation."

Dr. Charles Wesley Quoted

Dr. Charles H. Wesley, author of Negro Labor in the United States, was quoted as follows: "Capitalism through human bondage, a debasing wage slavery, and restricted occupational life has made possible the continual exploitation of its black workers, who struggle not only against the usual obstacles of the average American workingman but also against the special handicaps of race and color."

Figures were produced by Mr. Matney to show that the Negro's dollar, after it is spent, travels back to sources where he has great difficulty getting a pittance of it for his labor in producing the commodities for which it was spent.

In other words, Mr. Matney write the Negro is spending in an "open market" and being forced to procure his wealth in a highly restricted and "protected market". The "open market" for spending is open in certain instances only. It is restricted in the field of certain personal service and where social intercourse is part of the business transaction, or where the Negro residence or business building chances to be in a "white section". The technique of restriction takes many forms: segregation laws or ordinances; deed restrictions; social pressure; violence. Under the present economic system the white consumer's freedom of choice is limited only by his income; the Negro's freedom of choice is limited by his income and in addition by the color of his skin. The Negro's greatest freedom of choice is in not choosing at all.

Cites Census Figures

The census figures for 1920 show that there are 70,000 Negro businesses, Mr. Matney asserts, but that number makes only three per cent. of the total business of the country, and most of it is small petty business. More and more, as the years have gone by, the percentage of the Negro business man has been restricted. White patrons have fallen off, either because of prejudice or the competition of white business men, and the Negro business men who have survived are ones who decided to cater to the Negro trade. The exclusion of Negroes from white insurance companies resulted first in the formation of fraternal insurance companies and later the regular old line companies which represent the most representative forms of business among Negroes today.

But even the small businesses of the Negro are doomed to extinction unless something is done, Mr. Matney believes. He does not think there is going to be sufficient race pride to make Negroes buy in private Negro stores when throughout the North and South great chain store systems are making their way, selling everything that the Negro could sell and selling these things much more cheaply because of the advantages which they hold in purchasing power. The Negro buyer will go where he can obtain what he wants most cheaply.

What is true of Negro business is true of the Negro on the farm, in Mr. Matney's opinion. Negro farm ownership has decreased and farm profits have dwindled, he points out, despite the pictures and the dreams of the agricultural schools which were to train boys to emancipate the Negro farmer. He shows that these schools do hold the key to agricultural pr[illegible]s because agriculture does not lead [illegible] independent and isolated existence, but rests upon a delicate balance between transportation, manufacture, commerce, and agriculture itself. Its future, among Negroes, is not encouraging.

"The way out for the Negro is not by revolutionary methods, but by evolution of his present economic order," Mr. Matney declares, in suggesting a solution. "He must build himself an economic order that will enable him to be a power as a Negro race. This means an alteration of his present economic institutions, to fit his defined needs, on the one hand, and on the other hand a change in the point of view of the Negro to fit his changed economic institutions.

Cooperative Enterprises

"Cooperative industrial and commercial enterprises is the basis on which the Negro can become an economic power. It is the method by which the Negro can marshal his forces in the most effective manner for the good of the race. It is the method by which Negroes can get control of natural resources, produce on their own farms, do their own manufacturing, distribute through their own stores, have their own banks, and not be controlled by the prejudice of the white man's economic order. All Negroes are consumers, and all Negroes would be owners in the cooperative-economic order, owning and buying from themselves, working thereby for themselves, promoting the welfare of the race. This would give the Negro financial, industrial, and economic activity that is impossible otherwise."

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Fact-Finders Pick Permanent Staff; Shepard Is Head

Durham, N. C.—(ANP)—The Fact Finding Conference has been made a permanent organization, according to the edict of the group which convened here during the past Wednesday, Thursday, and Friday, with officers duly elected and permanent committees appointed.

Dr. James E. Shepard, who was one of the promoters of the movement two years ago, was elected president; W. G. Pearson of this city, was elected vice president, with W. W. Saunders, state supervisor of high schools, of West Virginia, secretary, and C. C. Spaulding, treasurer.

According to the plan as outlined by the conference here representatives of all organizations dealing with the promotion of the progress of the Negro in America, will participate, thereby assuring a thorough handling of the problem of the group.

In keeping with this program, the executive committee of the new organization will be the chairmen of separate groups such as: Dr. Mordecai Johnson, president of Howard University, will head the committee on education; F. B. Ransom, general manager of the Madame C. J. Walker Manufacturing Company, is chairman of the committee on business promotion. Religious phases come under the supervision of a committee headed by Bishop W. J. Walls; agriculture, B. F. Hubert; public opinion, Dr. George E. Haynes; labor, T. Arnold Hill, and a committee at large of Dr. Robert R. Moton, Mrs. Annie Malone, Anthony Overton, and Carl Murphy.

The conference went on record as endorsing the proposed commission on law enforcement as suggested by President Herbert Hoover and adopted resolutions urging that a Negro be appointed on that commission. The resolutions adopted also urged the establishment of post graduate training centers for Negro physicians and nurses.

The Negro press was highly endorsed by the conference and the efforts of the newspapers, edited and published by our group, to bring about better living conditions, added educational facilities, and the general progress of the race were lauded by the fact-finders.

The findings of the conference will be printed and distributed at the earliest moment possible and an effort made to improve the Negro's status in this country.

FINDING THE FACTS AND FACING THEM

The Factfinding Conference just closed in Durham, N. C., got down to its knitting this year and talked with figures. Figures, of course, make facts convincing, and this is the sorely needed thing to awaken the Negro to a sense of his situation.

The known truth is always strengthened with certinty when it is definitely measured and proven with mathematical precision, and the fact that the disposition of the Negro to know the truth of his own situation has never been cultivated to any great extent leaves him still to learn this basic lesson.

It is hard to face an unwelcome truth. It is not only so with the Negro in general, it is true of other groups and individuals as well. The natural tendency to capitalize optimism has increased the uncertainty of much exact information on the actual economic status of the group, and, however great his desire to attack the problem may be, there is still the fear to face it in the bare aspects of its actual conditions.

For a long time, mechanical enthusiasm over the gains in progress has caused the view of the group's fatal weaknesses to be obscured. The practice has had the two-fold result of both an unsystematic effort in the application of remedies and a false assumption in regard to the most imperative needs and also the most effective methods of attack on the problem.

The fact that the situation appears on the surface to be improving at what might be regarded as a normal rate is offset by evidence which proves most of the progress to be incidental rather than the result of organized systematic, intensive efforts at coöperation.

Looked at from any viewpoint that involves figures, there is but little actual economic progress in proportion to the available means. When one counts what is earned by the group, what is spent for necessities and luxuries, what might be the possible turnover and how much of it all returns as tangible assets to build a backing for business projects carried on by the group, the astonishing fact looms that the entire gilt-edge economic assets of the Negro represent a pittance as compared with the possibilities.

Any search for the reason for this condition must be rewarded through a knowledge of the fatal truth that the group is deceived by appearances and discouraged by the facts—unwilling to know the truth and afraid to force it only as circumstances thrust upon it the exigencies that require action for immediate relief. The sturdy, virile, calculating manhood that accepts the situation at present contemplates the future, devises ends and determines their issue with cool courage to execute, to sacrifice and suffer, if the ends demand it, is wanting in too great a measure and the hope for much until it can be mobilized centers in exposing the truth where dense group population makes it possible and feasible.

So long as there prevails in these centers of Negro activity the ancient principle, which we slightly paraphrase here, of "Every Negro for himself and devil take the hindmost," there must be a confusion of interests and the consequent weakness that prevails in fierce competition where organized interests in business push independent projects to the wall.

In this day of mergers the hope to survive lies in fighting conditions with the same kind of weapon for the attack. Now, if some way can be found by which the facts can be put over at those places where their effects may have most significance, a good beginning in the direction of permanent cures will have been made.

The fault is not in the type of education given the Negro nor the extent to which any type is pursued, but in an actual lack of a disposition to know the truth, figure the cost and face the facts.

The basis of any unity involving the interests of individuals must be an understanding and added to this there is a slavish fear to abandon traditions on which success splits. Whether in church or economic interests there is an aloofness that yields only to individual advantage. This aloofness is group characteristic and comes mostly from a lack of appreciation of values expressed in terms of figures.

It is our hope that the plain facts found by the Durham Conference, while not at all new, may awaken a sense of the most needed thing and bring about a spirit of forward movement.

Racial Consciousness - 1929

Fact Finding Conference

BEST MINDS OF GROUP IN SERIOUS COUNCIL

Recommend New Program For Racial Progress; Fine Spirit Prevails

By FLOYD J. CALVIN
Special Feature Writer

DURHAM, N. C., April 25.—A tall, slim, brown man of commanding appearance arose and sounded the gavel. For the second time he was opening a Fact-Finding Conference on the American Negro. Dr. James Edward Shepard, president of the North Carolina College for Negroes, with poise and dignity faced an intelligent and eager audience and said: "The objective of this conference is to ascertain true facts regarding various problems confronting the Negro as a group in the United States and to offer some practical program for their solution." The speaker then presented the first man on the program.

Charles Clinton Spaulding came forward. A little man with white hair, but a big man in the world of business and finance, he paused with a serious look on his face. What would he say? Twenty-five years in public life have taught the public what C. C. Spaulding will say. No matter on what subject he speaks, it will be something constructive. He said: "We are proud that the first Fact-Finding Conference held in Durham in December, 1927, was of so much importance and was so far-reaching as to warrant your return to this, our second conference. While it is true we did not find all the facts nor reach a satisfactory solution to many of our problems, we at least brought about a better and more sympathetic understanding among the leaders of our group. In our last meeting we failed to find any too much religion, education, political prestige, good health—or even too much temperance—among our race; so we still have a herculean task before us."

The chairman then presented Professor William Gaston Pearson to also welcome the delegates to the conference. "Prof." Pearson, as he is familiarly known, completes the Durham triumvirate. This triumvirate, representing three distinct forces in our racial life, was responsible for the pilgrimage to Durham. In the chair sat the educator, head of the only Negro purely liberal arts college supported by the state, in America. In the little white haired man you had the highest development of the Negro business man- bank president and insurance magnate, and winner of the first Harmon award for business achievement. In "Prof." Pearson you had the educator and the business man combined—a high school principal for 40 years, and also president of corporations with a half million in assets.

The Triumvirate

People looked at the Durham triumvirate—the men who had had the courage to call a first, and now a second, Fact-Finding Conference. Probably some in the audience were puzzled. They might have asked: What is this Fact-Finding Conference, and why should these men call it?

The question was a fair one. Probably the last part of it could have been answered first. The reason why Durham could call a Fact-Finding Conference was because Durham had worked out its own salvation—Durham had found the facts on how to cooperate and build a race stronger. Durham had gotten a long way up the road toward solving its own problems. And if Negroes in every city solved their own problems, then the Problem would be solved. So the Durham triumvirate, in an effort to encourage and inspire its fellow man, called a conference to find out what is the trouble, and how to overcome it. A laudable desire on the part of those who have done well in their own right.

The sainted Lincoln, looking down from heaven into the White Rock Baptist Church at the opening of the second conference, might have smiled at the justification of a faith that few held when he first held it. Here were a people who, on these very grounds, were once chattels, but who were now gathered together to take counsel with one another and to see what is the best thing for the future.

Kelly Miller Speaks

Who were to find the facts? The facts were to be found by the best minds of the race. First came Dean Kelly Miller, famous for his logical presentation and for his keen insight into problems confronting the Negro. Prof. Miller spoke on "The Negro and the Eighteenth Amendment." Then Negro youth was represented. Prof. Allison Davis of Hampton Institute took the floor and told of "A Crisis in Negro Education." By the time these two speakers had finished it was evident that the conference was not a joke. Here was a college dean who pleaded for prohibition as a boon to the race, and here was a young man, a mere slip of a boy, who talked learnedly about Negro education. Both had facts to substantiate their claims. A remarkable improvement over many other Negro racial gatherings.

Discuss Church

Then came the question of the Church. Many people like to poke fun at the Negro church; try to minimize its influence. Many others villify the Negro preacher; try to shame him away from his calling. But at the Fact-Finding Conference four Negro preachers got on the question of the Church themselves and relentlessly revealed their weaknesses and their strength. Bishop George Clinton Clements, Dr. George Edmund Haynes, Dr. William N. DeBerry and Dr. John Wallace Robinson, all eminent churchmen and able scholars. The facts on religion, as revealed by these four speakers, are worth while. A bishop, a trained scholar doing religious work, a practical minister working out a social program in his church, an able executive leading a congregation to financial success in the handling of a gigantic building program in a great city. These are the men who brought to the conference the facts on religion—men who are now out in the religious field, achieving success in a big way.

Business Problems Aired

Came the discussion of Negro business. The Durham triumvirate was master here, but it reached out and got others to point the way. The chairman of the conference took great pleasure in presenting Anthony Overton, manufacturer, banker, life insurance executive. Mr. Overton talked plainly about how we, as a race, ought to spend our money with each other; about how we ought to quit being jealous of each other and help build each other up in business. Albon L. Holsey, representing the National Negro Business League; W. C. Matney college professor and authority on "Cooperative Business," and Freeman Briley Ransom, manager of the Mme. C. J. Walker Manufacturing Company, spoke. The fact that Overton and Ransom could be introduced from the same platform in Durham, with Mrs. Annie E. Malone in the audience as a spectator, was of itself a splendid lesson in cooperation. It happened. The facts on Negro business were laid bare. The facts are these: If Negroes don't support Negro business more, they will jeopardize the opportunity for continued employment of a high type for the trained youth our schools are so rapidly turning out.

The Negro's plight in education—his plight in the public educational system of the country, was discussed. Prof. W. W. Saunders, state supervisor of high schools, Charleston, W. Va., showed how the Negro suffers from the inequality of distribution of funds for public education. Prof. W. A. Robinson, principal of the Austin high school of Knoxville, Tenn., discussed the same subject. The compiling of the information contained in the two papers required letters being sent to the various departments of education in different states, which gave the white people a chance to see that Negroes are checking up on the situation. Just how long will this discrimination continue is not known, but the facts about it were exposed.

Specialists Present

Two specialists addressed the conference. One was T. Arnold Hill, director of industrial relations of the National Urban League, and the other was James Albert Jackson, advisor to businesses from the Department of Commerce, Washington. Did Lincoln ever dream that the government, which sanctioned slavery, would, within 60 years, send out as its representative a Negro who would advise white and colored business men? Did he dream that the chattels he freed would, in time, develop labor problems that would require the constant advice of an expert to keep crises from arising?

And finally came the last of the best minds: Dr. William Edward Burghardt DuBois of New York City and Dr. Mordecai Wyatt Johnson of Washington, D. C. Dr. DuBois, an authority on the Negro in politics, spoke on the value of the ballot; Dr. Johnson, head of a great university, spoke of education and the church. The appearance of these two men in Durham quickened the pulse of the community, was a signal for everybody to come out and hear a message, the value of which could not be doubted.

Other pointed topics were discussed by experts. "The Negro and His Health" received the careful attention of Dr. Algernon B. Jackson of Howard University; "The Negro Sustains His People" was argued by Attorney R. McCants Andrews of Durham, and "Negro Literature" was ably surveyed by Prof. Stirling Brown of Fisk University.

Recommendations

What did the Fact-Finding Conference do? This writer, sitting in the back of the house at each session, could easily discern one high point of interest above all else—a spiritual interest, a quickened pulse beat at any mention of vital problems affecting the group. Can anything be done about the present problems the race is facing? What of unemployment, what of the distribution of public funds in the interest of education, what of the part the church will continue to play in our development, what of the future of Negro business—any mention of either of these points caused hearers to hang on the words of the speakers. If the conference did no more than to supply the opportunity for a thorough exploration of these avenues of racial development, it is possible that the resultant spiritual rejuvenation justified the meet. But the conference did more. The Fact-Finding committee recommended:

1. Creating opportunities for better training facilities for Negro nurses and post-graduate work for Negro doctors; and the fuller participation of Negro organizations in the promotion of a live health program in the race.

2. The use of church funds more for the promotion of social betterment programs and less for the erection of costly church edifices.

3. The promotion of the economic welfare of the race through a program for the development of Negro business in which the Negro school, an independent Negro press, and all other agencies that can be brought to bear, should participate.

4. That in the interests of Negro eduction, that the fullest possible publicity be given to the inequality of appropriations by the national, state and municipal governments for Negro education with a view to bringing about reforms in this respect.

The Fact-Finding Conference will eventually become an annual Durham pilgrimage. The pilgrimage will be made to Durham because Durham has something to give in inspiration to the rest of the country. The people of Durham have learned how to cooperate among themselves, and their brand of cooperation has paid. Mere contact with Durham will do much to promote that spirit of friendliness and brotherhood so necessary in building bigger and better racial enterprises. If the Fact-Finders can do no more than, once a year, come and look Durham over, the meeting will be justified.

Fact-Finding Conference Given Permanent Form

Dr. Shepard Named Chairman Of Conference—Delegates Vote to Recommend Appointment of Negro on President's Law Enforcement Commission.

DURHAM, N. C., April 22.—A fact-finding conference for the study of the American Negro was sponsored in Durham in December 1927 by a group of local Negro leaders and attracted wide attention. Last night at the end of three-day session here, attended by Negro leaders and educators from all parts of the country, a national Fact-Finding Conference was formaly organized and given a corporate structure.

Dr. James E. Shepard, president of North Carolina college for Negroes was named chairman of the conference. Other officers elected were W. G. Pearson, this city, vice chairman; Prof. W. W. Saunders, state supervisor of high schools for West Virginia, secretary, and C. C. Spaulding, Durham, treasurer.

The conference adopted the report of its committee on organization in which its objective was set forth, as that of "ascertaining the true facts regarding various problems confronting the Negro as a group in the U. S., and offering some practical program for their solution." The conference is planned as a forum for the existing Negro organizations of the country, in which these organizations, through representatives, may meet and study problems, come to a common mind, and formulate recommendations which may be taken back to the organizations for such action as they may deem practical and wise. The problems to be studied by the conference will be those in the field of Negro education, health and sanitation, church and religion, labor, business and civic and political welfare.

In the session of Friday afternoon and growing out of the discussions that have featured its second annual meeting, grew several recommendations among which the most significant was a resolution to the effect that the conference recommend to President Hoover, the appointment of a Negro on the law enforcement commission which he plans to create.

Prominent Business Heads Present

Many Negroes prominent in the affairs of the race were active in this conference's deliberations among them being Anthony Overton, president of the Douglas National Bank, Chicago, Ill.; Bishops Clements and Walls, of the A. M. E. Z. church; Dr. George Haynes of the Federal Council of churches, New York; Albon Holsey, secretary of the National Negro Business League; while Tuskegee Institute, Hampton Institute, Howard University, Fisk University and the U. S. Department of Commerce were represented among those who addressed the body.

Interesting Themes Discussed.

The afternoon and evening sessions witnessed numerous papers and discussions, an effort being made to complete all topics in the program. W. W. Saunders, of West Virginia, and Prof. W. A. Robinson, of Knoxville, Tenn., presenting papers on the Inequalities in the Distribution of Public School Funds as They Affect Negroes.

At the night session, at White Rock Baptist church, a crowded house heard two addresses, one by Prof. Stirling Brown, Fisk University on the subject, "Does Current Negro Literature Give a Fairly Complete Picture of Present Negro Life in America? Is Negro Literature True." His discussion dealt with books about the Negro rather than those by Negroes. Referring to the recent flood of books about the Negro and Negro life, he stated that complaints about the truth and representativeness of Negro life, as portrayed therein have been long, and frequent and loud. "There is the complaint," he said, "that Negro books stress the lower elements of our life. We aren't like that."

Herald
Durham, N. C
APR 18 1929

Prohibition Is Great Boon To Negro, Dr. Kelly Miller Tells Fact-Finding Meeting

Says More Economic Progress In Ten Years Of Prohibition Than In The Previous 53 Years Of Freedom

ABOUT 250 AT MEETING

Delegates Come From All Sections Of The Country; Prof. Davis Urges Training In Skilled Industry; Several Sessions Scheduled For Today

The eighteenth amendment has brought the Negro great economic progress, Dr. Kelly Miller, of Howard university, last night told the delegates to the fact-finding conference on the American Negro. He said that with the passing of the saloon the Negro had become more efficient, more reliable and more thrifty. The race has made greater progress in the ten years of prohibition than in the previous 53 years of freedom, he said.

He also linked up the prohibition amendment with the decline in lynchings, mob rule and riots and declared that the Negro ought to given his support to the amendment. Justifying the amendment along another line, he said that the nation had a right to protect itself from those of its weaker element who lack the power to control themselves where strong drink is concerned.

"Prohibition," he said, "has caused diminution of race riots and lynching. This can't be proven directly, but statistics and lynching records show that these crimes have sharply declined since the introduction of prohibition. There are probably other causes contributing to this effect, but it seems reasonable to credit prohibition with the larger share of this accomplishment." As a further benefit derived from prohibition he pointed that "since prohibition Negroes everywhere have acquired more homes, and property than they had acquired in all the years up to that time. Negroes are creatures of the law and beneficiaries thereof by reason of the laws by the enactment of which they gained their freedom, their civil rights and their right to vote, he emphasized as the strongest point in favor of their lending their united support to the upholding of the eighteenth amendment.

The opening session of the conference was held at White Rock Baptist church last night and was presided over by Dr. Jas. E. Shepard, president. Other speakers were C. C. Spaulding, the treasurer, and W. G. Pearson, secretary, all local Negroes who sponsored the meeting.

Among some of the questions advanced by C. C. Spaulding as worthy of the attention of the conference were:

How can the Negro invest his earnings so as to create more payrolls for the race?

Are we successfully managing our financial institutions?

Is the present unemployment situation the employers' fault only?

Is industrial education becoming unpopular?

Is the Negro ready for political leadership?

How can we inspire confidence—inter-racial?

Prof. Pearson, suggested two lines of inquiry for the confreence by asking that they consider "ways and means by which the door of opportunity might be thrown open to the Negro boys and girls who are graduating from our schools and colleges," and the proposition that the "schools are emphasizing the education of children for material success and neglecting their spiritual development."

Prof. Allison Davis of Hampton institute, speaking on the subject "A Crisis in Negro Education," advocated intelligent preparation of the Negro to occupy fields of skilled labor in the industries of the country; increased productiveness in industry by Negro labor; and advocated that the white and Negro skilled laboring class join hands not alone for their mutual advancement but as well for the moderation of race prejudice in the country.

The meeting last night followed the registration of delegates arriving, during the day to the number of 250 and a meeting of the executive committee of the conference at North Carolina college yesterday afternoon.

Sessions will be held today and tonight, as follows: 9:30 a. m. auditorium of the North Carolina Mutual Life Insurance company, when leaders in the field of religion will discuss the status of the Negro church; at 2:30 p. m., Avery auditorium, North Carolina College for Negroes, when several speakers, experts in their field, will discuss problems of Negro business and the Negro labor problem. At 8:00 p. m. a session will be held at St. Joseph A. M. E. church, when Negro in business and the Negro in politics will be discussed, the speakers being Anthony Overton, president Victory Life Insurance Co., Chicago, Ill., Julian D. Rainey, Boston, Mass.; and Dr. W. E. B. DuBois editor of the Crisis, New York.

Racial Consciousness - 1929

From A Woman's Point Of View

By Nannie H. Burroughs
(For the Associated Negro Press)

BROADCASTING THE NEGRO

The radio announcer for the National Broadcasting company who said "No matter what the Negro is he is still a Negro" is as dangerous a person as a Communist or a Red.

In fact, he is more dangerous because he is given an opportunity to broadcast subtle, but fallacious, propaganda that breeds contempt for the Negro and promotes misunderstanding and social injustice.

"THE NEGRO IS STILL A NEGRO." The man who preaches that kind of race inferiority bunk should have his picture taken for the museum. Five hundred years from now men will fly over from Africa before breakfast to see the VANISHED SPECIE, sit down in pleasant places to talk with men of all races on how to promote the kingdom of God and bring peace and good will, and fly back home in forty - eight hours and lift the banner of the cross higher. Men of every race will see Christ and not color.

And the man who stood before the "mike" October 12, 1929, and read the Negro out of the human race will be a curiosity in the world's museum.

The radio is the most sacred discovery man has ever made because it is the most mysterious and far-reaching, and it should not be prostituted to the ungodly business of teaching race inferiority or spreading mischievous propaganda that will generate contempt or antagonism between the races. The radio should be used as God's gift to man for broadcasting truth, happiness, and good-will among the peoples of the earth. It is the first supreme chance the world has had to hear the nations speak in one voice. It should be the voice of truth. It is mighty little in white Americans, who have the ear of the world through the radio, to use it to ridicule and embarass their fellow country men

The Negro is permitted to sing spirituals or do burlesque stuff over the radio, but not to speak over a nation-wide network. He is never given a nationwide chance to talk to the people of this country. What is the fear? Why the boycott? There are Negroes who certainly do not violate the rules of ethics in public address, as many whites do. They use the radio as a medium for getting over subtle propaganda against the Negro.

Referring to the Negro as "nigger", "darkey" and presenting only the ignorant, shouting, fighting, rowdy element in speech is just another way of teaching inferiority or contempt for the Negro. It is wrong, vicious, and a mighty small business for a big Christian nation to engage in. What is the Federal Council of Churches of Christ in America good for, anyway? The Council broadcasts every morning from New York. With scholarly men like Hayes, Powell, Johns, Imes, Proctor, and others right in New York and the Council broadcasting every morning, only white preachers and a white chorus are used. The Federal Council of Churches of Christ should put a Negro preacher and a fine sextette on the air during inter-racial week, at least, unless "inter-racial" has come to mean Negroes listening and white people performing all the time.

Then, from a business viewpoint, Negroes are spending several million dollars a year for radio and other electrics. The radio people who are enjoying the generous patronage of the Negro should observe the ordinary rules of business ethics. One of those rules is "Never insult your customers" The radio corporations and the Federal Council of Churches of Christ have big opportunities for teaching, without even preaching, goodwill by just doing the natural and fair thing once in a while. We are not asking that the Negro question be discussed over the radio, but that outstanding Negroes who have messages of human or general interest in sermon or speech be given the opportunity to deliver them as hundreds of causes are given such chances.

The radio people, through Amos and Andy, burlesque Negro business over the radio every night, except Tuesday nights. The little skit is delightfully done. We all believe that Amos is too good in the part not to be a Negro, but Amos and Andy represent the ignorant Negro who tries to do the thing for which he is in no way prepared. Cleverly done, but that's what it is. Major Moton has a National Business League. It is composed of successful business men who are a credit to America, but when they met in Indianapolis Amos and Andy had the air and Dr. Moton and representative Negro business men had a town hall. Had an Indian chief called business men from the Indian tribes and held a great meeting in Indianapolis, his message would have been broadcast. Only the Amos and Andy type of Negro got a hearing that week.

The Negro church and the Negro preacher are presented in burlesque over the air from the Negro preacher and the emotionalism of Negro church members are presented gloriously in a sermon, "There's a Dead Cat on the Line". The radio, nationally, makes it a rule to advertise only the ignorance and fables of the race. The radio is God's greatest gift to the people of the 20th century, and it should be used to broadcast the best in all races and thereby become the mightiest instrument for stimulating respect and strengthening the bonds of brotherhood

ELEVEN NAMED

Political Importance Ignored In Choosing Members

10/26/29

WASHINGTON, Oct. 24. — In carrying out the provisions of an act of Congress of March 4, 1929 creating a commission to supervise plans for the erection of a national memorial building in Washington D. C., as a tribute to the Negro's contributions to America and it achievements along all lines, President Hoover has appointed the following persons to be members of the National Memorial Commission:

Mr. Ferdinand D. Lee, Washington, D. C., founder and president of the National Memorial Association Prof. John R. Hawkins, Washington D. C., president of the Prudentia Bank, trustee of Howard University financial secretary of the A. M. E Church; Mrs. Mary Church Terrell Washington, D. C. (widow of the late Judge Terrell of the District Municipal court), civic worker and lecturer, former member of the board of education of the District of Columbia, first president (now honorary president), National Association of Colored Women; Rev. J. R. Ransom, Topeka, Kansas, presiding elder of the A. M. E. Church; Attorney Webster L. Porter, Knoxville, Tenn., publisher and editor of the East Tennessee News; Rev. H. Clay Weeden, Louisville, Ky., general secretary of the A. M. E. Zion Church; Judge William C. Hueston, Gary, Ind., attorney-at-law, commissioner of education for the I. B. P. Order of Elks of the World; Rev. L. K. Williams, Chicago, Ill., pastor of Mt. Olivet Baptist Church, president of the National Baptist Convention, Inc., director of the Douglass National Bank of Chicago; Mr. Paul Williams, Los Angeles, Cal., registered architect; Mr. William G. Pearson, Durham, N. C., banker, educator; Mrs. Mary McLeod Bethune Daytona Beach, Fla., president of the Bethune-Cookman Institute honorary president of the National Association of Colored Women.

The commissioners will meet shortly to organize and formulate plans for carrying out the provisions of the act and the object of the Memorial Association. At the time of creating the commission, Congress authorized an appropriation of $50,000 to assist in defraying the expenses. The building is not to cost less than $500,000. From present plans it is estimated to cost about two million dollars.

In appointing the commissioners the President selected national representative men and women who are engaged in educational and historical work. Lieutenant Colonel U. S. Grant, 3d, the director of public buildings and public parks of the National Capital; Mr. David Lynn the architect of the capitol, and Mr James Wetmore, the supervising architect of the U. S. Treasury, will serve as ex-officio members of the commission. The site and plans are to be approved by the National Commission of Fine Arts.

The National Memorial Association which has sponsored the memorial building project and a bill in Congress for creating the commission and for an appropriation, was organized and incorporated in 1916, with Mr. Ferdinand D. Lee as its president, and Rev. W. H. Jernagin and Mrs. Julia West Hamilton as first and second vice presidents, respectively. Other vice presidents are Hon. J. Finley Wilson, Mrs. Maggie L. Walker, Dr. Robert R. Moton, Attorney R. L. Brokenburr of Indiana, Miss Hallie Q. Brown of Ohio, Mrs. Mary McLeod Bethune, Rev. L. K. Williams of Chicago, Mrs. Mary Church Terrell, Mrs. Nettie L. Napier of Tennessee and Rev. J. C. Jackson of Connecticut. Dr. Joan R. Hawkins is treasurer of the association and Mr. Samuel C. Smith secretary.

The governors of several states have appointed state commissioners to cooperate with the association. Among the state commissioners are Dr. J. W. E. Bowen of Georgia, Attorney E. G. Tidrington of Indiana, Judge W. Ashbie Hawkins of Maryland, Rev. L. K. Williams of Illinois, Attorney George B. Woodson of Iowa, Dr. C. H. Parrish of Kentucky, Attorney Matthew W. Bullock of Massachusetts, Attorney J. Edward Brown of Michigan, Attorney William R. Morris of Minnesota, Mr. Benjamin Arms of Kansas, Prof. N. B. Young of Missouri, Attorney Milton R. Geary of Maine, Capt. H. J. Pinkett of Nebraska, Rev. A. Clayton Powell of New York, Attorney A. A. Caldwell of Ohio, Dr. George W. Bowles of Pennsylvania, Rev. William S. Holland of Rhode Island, Mr. Harvey Mitchell of South Dakota, Attorney J. Thomas Hewin of Virginia, Rev. J. W. Robinson of West Virginia, Dr. A. F. Owens of Alabama and Rev. C. L. Russell of the District of Columbia

Among the advisory board members of the association are Judge William H. Harrison of Chicago

Mrs. Sallie W. Stewart of India
olis, Mrs. S. Joe Brown
Hon. S. W. Green of Louisia..., Ed.
or Carl Murphy of Baltimore, Mrs
Myrtle Foster Cook of Missouri
Mrs. Addie W. Hunton of New York
Hon. A. Philip Randolph of New
York, Editor William M. Kelly o
New York, Dr. George E. Haynes
of New York, Dr. James E. Shep-
ard of North Carolina, Hon. C. C.
Spaulding of North Carolina, Editor
E. Washington Rhodes of Philadel-
phia, Mrs. Daisy E. Lampkins of
Pittsburgh, Attorney Robert L.
Vann of Pittsburgh, Dr. Henry Allen
Boyd of Tennessee, Editor P. B.
Young of Norfolk, Attorney Harry
J. Capehart of West Virginia and
Col. West A. Hamilton, Prof. J. A
Lankford, Hon. S. W. Rutherford
Prof. Martin R. Powell, Capt. George
Hunt, Mr. L. G. Cuney and Rev
Walter H. Brooks of Washington
D. C.

WASHINGTON, D. C.
STAR
OCT 31 1929

NEGRO LIFE STUDY CONVENTION ENDS

Moton, in Parting Message, Stresses Contributions of Race to World.

"Love thy neighbor" and bear malice toward none, but be ready to make contributions to the great country of America. This, in effect, was the parting message of Robert Russa Moton successor to Booker T. Washington as head of the Tuskegee Institute, in an address at the final session of the annual convention of the Association for the Study of Negro Life and History, in the Garnet-Patterson School last night.

Showing in his address a vast background of knowledge and a desire to help the members of his race, the speaker declared: "The Negro has a chance to make a large contribution to American life and the world and is doing it."

In this connection Dr. Moton emphasized that the Negro of America has made large spiritual contributions in addition to the material, indicating the former has been contributed in verse and song which tend to show a kindness of heart.

Hopes for Federal Aid.

Dr. Moton, in a brief reference to the Negro farming situation in the South, expressed the hope that colored farmers will be able to get Government aid—in the form of [illegible] etc.—now enjoyed by the large white farmers. Due to Negroes being prohibited from joining the farm organizations they have been unable to obtain needed assistance, he said.

Allison Davis of Hampton Institute made an address at the meeting, developed the thought that the colored professional men must seek to develop in the profession by practice among the masses of their race, indicating that only by hard work and diligence will they get ahead. "No long-arm method" will suffice, he said.

Edgar C. Bye of Shippensburg, Pa., touching upon racial problems in this country, asserted that the problem to be considered is "how the races shall get along together, rather than what one race shall do to another." As a means toward this end he urged the creation of an appreciation of achievement of one race for another and intelligent understanding.

Howard Professor Speaks.

Prof. A. L. Locke of Howard University discussed various problems concerning the members of the colored race at the meeting late yesterday afternoon. Musical selections were rendered yesterday afternoon by Dr. Charle Sumner Wormley and the Harmonious Quartet and last night by the Samuel Coleridge-Taylor Choral Society.

Last night's session and the discussion yesterday afternoon followed a business meeting earlier in the afternoon at which the annual election of officers was held and means adopted to further the study of Negro history by the members of the race throughout the United States. Cleveland, Ohio was selected as the meeting place for next year. All of the officers of the association were re-elected.

Dr. W. H. Jernagin was named chairman of a committee of three to seek the establishment of a historian in colored young people's church organizations and societies, with a view to creating an interest in the study of Negro history. Mrs. Ada M. Waters of Chicago and Mrs. Lena Trent Gordon of Philadelphia were named the other members of the committee.

It also was decided to appoint a special committee to see what can be done toward the establishment of Negro history courses in the various colored schools. The personnel of this committee will be announced later, it was stated.

Officers Re-elected.

The officers of the association re-elected are:

J. R. Hawkins, president; S. W. Rutherford, secretary treasurer, and Carter G. Woodson, director, all of this city, and other members of the executive council as follows:

Carter G. Woodson, Washington; Julius Rosenwald, Chicago, Ill.; James H. Dillard, Charlottesville; William G. Pearson, Durham, N. C.; Bishop R. A. Carter, Chicago, Ill.; Franz Boas, Columbia University; C. R. Fish, University of Wisconsin; John Hope, Morehouse College; W. E. Dodd, University of Chicago; E. A. Hooton, Harvard University; Bishop John Hurst, Baltimore, Md.; Alexander L. Jackson, Chicago, Ill.; Bishop R. E. Jones, New Orleans; T. R. Davis, Samuel Houston College and John E. Nail, New York City.

Following the adjournment of the formal sessions last evening the delegates were entertained at the Phyllis Wheatley Y. W. C. A. by the Delvers Literary Club, George A. Parker, secretary.

After a sightseeing tour of the city today a large number of delegates left for Philadelphia, where they are to visit Barnes Museum of African Art and will be the guests of the mayor of Philadelphia at a reception in the City Hall there.

"NIGGER" POEM IS WITHDRAWN FROM PUBLIC SCHOOLS

Book Containing Offensive Verse Eliminated From System

Washington school officials have withdrawn Poem Book Number 7 from the school system here.

The book contained a poem with the word "nigger" in it six times and when Supt. Garnet C. Wilkinson's attention was called to the offensive poem he immediately reccomded the withdrawal of the book from the schools.

Not To Use Book

The book was used in the fourth grades of the District schools and was compiled by Huber, Bruner, and Curry. Rand, McNally and Company, Chicago, were the publishers. They have been notified that the book will not be used until the poem is eliminated. The book was used this year for the first time.

One verse of the 10 contained in the poem reads as follows:

I only has to shet my eyes, an
den it seems to me
I sees him right afore me now, jes
like he use' to be,
A settin' on the gal'ry, lookin' awful big and wise,
Wid little niggers fannin' him t
keep away the flies.

Tells of Plantation

The poem was entitled "Plantation Memories" and described Negro referring to his master, a slave owner of Civil War days. He praises this slave owner and tells how he is greater than Washington and Franklin.

There is a text book committee in the schools composed of ten members, four of whom are colored. They are Miss E. F. G. Merritt, Mrs. W. C. Maver. Miss Washington and Miss K. C. Lewis. Different books are assigned to individuals of the committee who recommend to the school officials the adoption. Just who read and recommended this particular book has not been determined.

"Nigger" 6 Times

Mr. Wilkinson stated that the poem was called to his attention last week and he wrote a letter asking its withdrawal from the schools. Other lines objectionable [illegible] "Wid little niggers fan[illegible]," "An' kept a nigger busy," "An' a nigger on behind," "We had a thousan' niggers," and "I reckon dare was forty ob de niggers."

WHITE MERCHANTS WHO KNOW NO COLOR LINE IN BUSINESS

All white merchants do not cater to Negro trade, for reasons perfectly consistent with the customs and social traditions, but those white merchants who appreciate and want Negro business, invite colored trade through the Atlanta Independent. If you see an ad in the Atlanta Independent, you put it in your pipe and smoke it, that, that merchant, white or black, who advertises in our columns wants and invites Negro trade, and will treat you white when you call on them to buy your goods.

If the white merchant did not want colored trade, he would not advertise in a Negro paper. He wants your business and makes special effort through the columns of the Independent to get his share of Negro trade. You would hardly visit a neighbor's home who refuses to invite you to be his guest, and you cannot maintain your self-respect and buy goods from a merchant who does not invite or appreciate the dollars you spend in his store. Let us grow more self-respecting and independent every day in spending our money. Don't trade with a merchant, white or black, who does not appreciate your presence in his store enough to come from behind the counter and ask you what you want, but permits you to stand around unnoticed until you become embarrassed and have to go out of his place.

Every merchant who advertises in our columns wants your trade and will give you prompt and courteous attention when in their places of business. We vouch for the quality of their goods and the countesy of their service. If you are not satisfied with the service, tell the manager, and he will make everything right. And, if you are pleased with the service, tell your neighbors that their stores are the places for colored people to trade.

The merchants who advertise in our columns want your business,, and we vouch for them. When you want anything in their line, call on them, they have everything you want, or everything there is to sell.

These merchants want your trade: Rich's, Inc., J. M. High Co. National Bellas-Hess Co., Chamberlin-Johnson-DuBose Co., Leon Frohsin, Inc.; (gents' furnishings) Parks-Chambers, Jordan's Shop of Quality, and Curry and Hall; (furniture) Ed Matthews and Co., Myers-Dickson Co.; (drugs) Jacobs, Yates and Milton Pharmacy; (banks) First National, Fulton National, and Citizens Trust Co.; (jewelers) Holloway's and Schneers; (grocers) Roger and Atlantic and Pacific stores, and Minor's Market.

These merchants know no color line in trade. They want business and make no discrimination in person or money. If a clerk does not treat you right, they want to know it. They believe a satisfied customer is the best advertisement after all. These merchants want to help their customers to help themselves and they believe in living and letting live.

[illegible] are grateful to them for the business they have given us [illegible], and solicit a liberal share in 1930. We commend them to the public for the quality of their goods, and high character of their service. They want business and know no color line in trade.

We are grateful to the leading undertakers who carry their business in our columns. These men do not bury white people, therefore they advertise in colored papers, viz.: David T. Howard Company. Hanley Company, Cox Brothers, Ivey Brothers, Murdaugh Brothers, and Cummings. We commend these men as first-class and reliable in every particular. They are O. K., and will give you service. They have hearts in their bosoms and make their prices to suit your means and ability to pay.

The Georgia Power Company and the Atlanta Gas Light Company join the merchants in these greetings to a generous public

Mrs. Sallie W. Stewart of India
olis, Mrs. S. Joe Brown
Hon. S. W. Green of Louisia..., Ed.
or Carl Murphy of Baltimore, Mrs
Myrtle Foster Cook of Missouri
Mrs. Addie W. Hunton of New York
Hon. A. Philip Randolph of New
York, Editor William M. Kelly o
New York, Dr. George E. Haynes
of New York, Dr. James E. Shep-
ard of North Carolina, Hon. C. C.
Spaulding of North Carolina, Editor
E. Washington Rhodes of Philadel-
phia, Mrs. Daisy E. Lampkins of
Pittsburgh, Attorney Robert L.
Vann of Pittsburgh, Dr. Henry Allen
Boyd of Tennessee, Editor P. B.
Young of Norfolk, Attorney Harry
J. Capehart of West Virginia and
Col. West A. Hamilton, Prof. J. A.
Lankford, Hon. S. W. Rutherford
of. Martin R. Powell, Capt. George
Hunt, Mr. L. G. Cuney and Rev
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Moton, in Parting Message, Stresses Contributions of Race to World.

"Love thy neighbor" and bear malice toward none, but be ready to make contributions to the great country of America. This, in effect, was the parting message of Robert Russa Moton successor to Booker T. Washington as head of the Tuskegee Institute, in an address at the final session of the annual convention of the Association for the Study of Negro Life and History, in the Garnet-Patterson School last night.

Showing in his address a vast background of knowledge and a desire to help the members of his race, the speaker declared: "The Negro has a chance to make a large contribution to American life and the world and is doing it."

In this connection Dr. Moton emphasized that the Negro of America has made large spiritual contributions in addition to the material, indicating the former has been contributed in verse and song which tend to show a kindness of heart.

Hopes for Federal Aid.

Dr. Moton, in a brief reference to the Negro farming situation in the South, expressed the hope that colored farmers will be able to get Government aid—in the form of loans, etc.—now enjoyed by the large white farmers. Due to Negroes being prohibited from joining the farm organizations they have been unable to obtain needed assistance, he said.

Allison Davis of Hampton Institute in an address at the meeting, developed the thought that the colored professional men must seek to develop in their profession by practice among the masses of their race, indicating that by hard work and diligence will they get ahead. "No long-arm method" will suffice, he said.

Edgar C. Bye of Shippensburg, Pa., touching upon racial problems in this country, asserted that the problem to be considered is "how the races shall get along together, rather than what one race shall do to another." As a means toward this end he urged the creation of an appreciation of achievement of one race for another and intelligent understanding.

Howard Professor Speaks.

Prof. A. L. Locke of Howard University discussed various problems concerning the members of the colored race at the meeting late yesterday afternoon. Musical selections were rendered yesterday afternoon by Dr. Charle Sumner Wormley and the Harmonious Quartet and last night by the Samuel Coleridge-Taylor Choral Society.

Last night's session and the discussion yesterday afternoon followed a business meeting earlier in the afternoon at which the annual election of officers was held and means adopted to further the study of Negro history by the members of the race throughout the United States. Cleveland, Ohio was selected as the meeting place for next year. All of the officers of the association were re-elected.

Dr. W. H. Jernagin was named chairman of a committee of three to seek the establishment of a historian in colored young people's church organizations and societies, with a view to creating an interest in the study of Negro history. Mrs. Ada M. Waters of Chicago and Mrs. Lena Trent Gordon of Philadelphia were named the other members of the committee.

It also was decided to appoint a special committee to see what can be done toward the establishment of Negro history courses in the various colored schools. The personnel of this committee will be announced later, it was stated.

Officers Re-elected.

The officers of the association re-elected are:

J. R. Hawkins, president; S. W. Rutherford, secretary treasurer, and Carter G. Woodson, director, all of this city, and other members of the executive council as follows:

Carter G. Woodson, Washington; Julius Rosenwald, Chicago, Ill.; James H. Dillard, Charlottesville; William G. Pearson, Durham, N. C.; Bishop R. A. Carter, Chicago, Ill.; Franz Boas, Columbia University; C. R. Fish, University of Wisconsin; John Hope, Morehouse College; W. E. Dodd, University of Chicago; E. A. Hooton, Harvard University; Bishop John Hurst, Baltimore, Md.; Alexander L. Jackson, Chicago, Ill.; Bishop R. E. Jones, New Orleans; T. R. Davis, Samuel Houston College, and John E. Nail, New York City.

Following the adjournment of the final sessions last evening the delegates were entertained at the Phyllis Wheatley Y. W. C. A. by the Delvers Literary Club, George A. Parker, secre-

...r a sightseeing tour of the city ... a large number of delegates left ... for Philadelphia, where they are to visit Barnes Museum of African Art and be the guests of the mayor of Philadelphia at a reception in the City Hall there.

"NIGGER" POEM IS WITHDRAWN FROM PUBLIC SCHOOL

Book Containing Offensive Verse Eliminated From System

Washington school officials have withdrawn Poem Book Number 7 from the school system here.

The book contained a poem with the word "Nigger" in it six times and when Supt. Garnet C. Wilkinson's attention was called to the offensive poem, he immediately reccomded the withdrawal of the book from the schools.

Not To Use Book

The book was used in the fourth grades of the District schools and was compiled by Huber, Bruner, and Curry. Rand, McNally and Company, Chicago, were the publishers. They have been notified that the book will not be used until the poem is eliminated. The book was used this year for the first time.

One verse of the 10 contained in the poem reads as follows:

I only has to shet my eyes, an
den it seems to me
sees him right afore me now, jes
like he use' to be,
A settin' on the gal'ry, lookin' awful big and wise,
Wid little niggers fannin' him to
keep away the flies.

Tells of Plantation

The poem was entitled "Plantation Memories" and described a Negro referring to his master, a slave owner of Civil War days. He praises this slave owner and tells how he is greater than Washington and Franklin.

There is a text book committee in the schools composed of ten members, four of whom are colored. They are Miss E. F. G. Merritt, Mrs. W. C. Maver. Miss Washington and Miss K. C. Lewis. Different books are assigned to individuals of the committee who recommend to the school officials the adoption. Just who read and recommended this particular book has not been determined.

"Nigger" 6 Times

Mr. Wilkinson stated that the poem was called to his attention last week and he wrote a letter asking its withdrawal from the schools. Other lines objectionable

...re, "An' niggers had to toe de
... k,'" "Wid little niggers fan
...m," "An' kept a nigge
busy," "An' a nigger on behind,"
"We had a thousan' niggers," and
"I reckon dare was forty ob de
niggers."

WHITE MERCHANTS WHO KNO... NO COLOR LINE IN BUSINESS

All white merchants do not cater to Negro trade, for reasons perfectly consistent with the customs and social traditions, but those white merchants who appreciate and want Negro business, invite colored trade through the Atlanta Independent. If you see an ad in the Atlanta Independent, you put it in your pipe and smoke it, that, that merchant, white or black, who advertises in our columns wants and invites Negro trade, and will treat you white when you call on them to buy your goods.

If the white merchant did not want colored trade, he would not advertise in a Negro paper. He wants your business and makes special effort through the columns of the Independent to get it. share of Negro trade. You would hardly visit a neighbor's home who refuses to invite you to be his guest, and you cannot maintain your self-respect and buy goods from a merchant who does not invite or appreciate the dollars you spend in his store. Let us grow more self-respecting and independent every day in spending our money. Don't trade with a merchant, white or black, who does not appreciate your presence in his store enough to come from behind the counter and ask you what you want, but permits you to stand around unnoticed until you become embarrassed and have to go out of his place. Every merchant who advertises in our columns wants your trade and will give you prompt and courteous attention when in their places of business. We vouch for the quality of their goods and the countesy of their service. If you are not satisfied with the service, tell the manager, and he will make everything right. And, if you are pleased with the service, tell your neighbors that their stores are the places for colored people to trade.

The merchants who advertise in our columns want your business,, and we vouch for them. When you want anything in their line, call on them, they have everything you want, or everything there is to sell.

These merchants want your trade: Rich's, Inc., J. M. High Co. National Bellas-Hess Co., Chamberlin-Johnson-DuBose Co., Leon Frohsin, Inc.; (gents' furnishings) Parks-Chambers, Jordan's Shop of Quality, and Curry and Hall; (furniture) Ed Matthews and Co., Myers-Dickson Co.; (drugs) Jacobs, Yates and Milton Pharmacy; (banks) First National, Fulton National, and Citizens Trust Co.; (jewelers) Holloway's and Schneers; (grocers) Roger and Atlantic and Pacific stores, and Minor's Market.

These merchants know no color line in trade. They want business and make no discrimination in person or money. If a clerk does not treat you right, they want to know it. They believe a satisfied customer is the best advertisement after all. These merchants want to help their customers to help themselves and they believe in living and letting live.

... are grateful to them for the business they have given us ..., and solicit a liberal share in 1930. We commend them to the public for the quality of their goods, and high character of their service. They want business and know no color line in trade.

We are grateful to the leading undertakers who carry their ... business in our columns. These men do not bury white people, therefore they advertise in colored papers, viz.: David T. Howard ... Company, Hanley Company, Cox Brothers, Ivey Brothers, Murdaugh Brothers, and Cummings. We commend ... these men as first-class and reliable in every particular. They ... are O. K., and will give you service. They have hearts in their ... bosoms and make their prices to suit your means and ability ... to pay.

The Georgia Power Company and the Atlanta Gas Light Company join the merchants in these greetings to a generous public

Racial Consciousness-1929

Beauty Preparations Co. Is Charged By Druggist With Using Unethical Methods In Advertising Its Goods

Advertising Matter Quoted From Shows Use Of Word, "Darky," In Referring To Prospective Buyers; Offers "Lucky Bags"

According to information furnished The New York Age by one of its readers, who is also operating a large drug store in Jersey City, one of the companies manufacturing preparations for improving the hair and skin of Negro patrons is not only trying to build up its business by a catering to supposed superstitious inclinations within the race, but is also appealing to the white drug trade by dubbing prospective Negro customers as "darkies."

The offending company is cited as the Golden Brown Co. of Memphis, Tenn., originally founded by the late Mme. Hightower. Since her death, the company, it is reported, has passed into the hands of men of another race, and it is this present management which is charged with responsibility for the slurring references to Negroes, and for the use of the unethical methods in trying to increase the volume of their business.

Offers "Good Luck" Bag.

The Age informant states that recent advertising matter sent out to druggists by this company, and, supposedly, intended to be sent only to white dealers, offers a "good luck" bag which, according to their claim, is "not sold at any price. A thousand dollars would not buy one, but you can have one free."

The bag is described as being "an Algerian Majo Bag, containing certain rare ingredients, including snake root, lucky stones and other things supposed to bring good luck to the wearer." And in a circular letter to druggists, the company is quoted as wrrting:

"THE AVERAGE DARKY WILL BE VERY GLAD INDEED TO GET ONE OF THESE DYED-IN-THE-RED LUCKY BAGS."

And in another paragraph of the same letter occurs the expression: "We are carrying on an extensive campaign in trade publications, magazines and other mediums that the darky reads."

Another circular, which, says The Age's informant, was evidently intended for distributon to the Negro trade, purports to quote the late Mme. Hightower as saying, "Remember, we do not want to be perstition of the less enlightened American black men and women.

Campaign Will Flop

The concensus of opinion is that this latest advertising effort on the part of the Golden Brown Chemical company will be a flop and that only the most abjectly ignorant and superstitious will spend their hard earned money for the toilet preparations in order to get the useless hocus pocus "luck bag." It is also expected that with the Judas-like attitude of the company exposed, the bulk of the "great Race newspapers" referred to as advertising mediums, will close their columns to the company, and the southern heads will find their backs to the wall with their greatest publicity mediums gone.

A reproduction of portions of the letter sent to the dealers will be found on page 2.

CALLS US "DARKIES" IN LETTER

Shamelessly Seeking To Exploit Superstition Of The Ignorant

What is probably the most brazen and cold blooded affront to the pride and self respect of the American black man that has ever been perpetrated in all history has been uncovered in a circular letter sent out under the date of Feb. 8, 1929, by the Golden Brown chemical company with headquarters in Memphis, Tenn. The letter, a copy of which was sent to the Douglas Pharmacy at 36th and State streets has been sent out to all white druggists and even many colored druggists throughout the country who are so situated as to draw a considerable amount of colored trade. The colored druggists, however, either get the leters only by accident, or else the wholesalers have a very small opinion of their race pride, for the missive from beginning to end is nauseatingly suggestive of the conversation which one southern cracker might hold with another with reference to the American people of color.

Speaks of Darkies

The letter sets forth in shameless detail the weaknesses of a phenomenon which it refers to as "the average darky," and carefully explains the means devised by the company to take advantage of and exploit these weaknesses to its own financial gain and that of the retail druggist.

Enclosed with the letter is a circular of Golden Brown beauty preparations purported to make gullible colored people "more like white folks" by straighening their hair and lightening their skin. There is also enclosed a card attached to which is a gaudy red bag called the "Golden Brown Algerian Najo Luck Bag." The company promises to send the retailers enough "luck bags" with their orders so that one may be given away free with every retail purchase, and assures the retailer in the letter that "the average darky will be very glad indeed to get one of these genuine dyed-in-the-red Luck Bags."

Fosters Exploitation

The manner in which the Golden Brown company has schemed to exploit the ignorance and superstition of the simple and gullible black folk who make up the bulk of their customers is further enlarged upon on the card bearing the bag ,which says:

"Enthusiastically, hundred of new colored customers will sing "This is My Lucky Day" when you offer them a genuine dyed-in-the-red Ma-Jo Luck Bag with every purchase of GOLDEN BROWN Beauty Preparations. For a limited time only you can do this. The special G-B Deals take care of the cost—and more! And every one of these red bags is filled with luckstone, snake root and other luck giving ingredients to delight the hearts of your colored trade. More than trade winners—FRIEND-winners!"

Defender Aids Publicity

Further on, in telling of the publicity campaign which the company is carrying on to aid the sales of the retailer, the letter says:

"We are carrying on an extensive national, as well as international advertising campaign in the majority of the negro newspapers, trade publications, magazines and other mediums that the darky reads."

On the face of the gaudy circular, more specific information of this campaign is given when it speaks of "the prestige of Golden Brown national publicity in The Chicago Defender and 22 other great "Race" newspapers . . . "

Incidentally, note that when the word Negro is used in the letter, it is spelled wih a small "n."

Circular Enclosed

The plan of the company is to send with each order from retailers, not only a supply of the luck bags, but also a number of the bright yellow and black circulars to be distributed about the neighborhood advertising the fact that with every purchase of a Golden Brown product, a luck bag will be given away free. How shamelessly the southern heads of the company are appealing to the superstition of the ignorant is shown in the hokum printed on the circular to be distributed among thousands of simple folk who came north to find education and enlightenment for their children as well as freedom for themselves. The legend on the circular is as follows:

"Are you lucky? Yes, you are! But it needs a little coaxing and luck will come to you surely and certainly if you will carry an Algerian Majo Luck Bag, which will be given you absolutely FREE for a limited time with each Golden Brown Beauty Preparation you purchase.

"A genuine Golden Brown Algerian Majo Luck Bag! absolutely FREE!

"These little red bags contain certain rare ingredients, including Snake Root, Luck Stone, and other things that have always been supposed to bring good luck to the wearer and they are not sold at any price. A thousand dollars would not buy one, but you can get one Free.

"Simply go to your druggist—You get a genuine Algerian Majo Luck Bag absolutely Free with every one of the Famous GOLDEN BROWN Products that you buy."

Then the circular goes on to tell how Golden Brown preparations make the hair soft and wavy and the skin lighter by many shades.

Mme. Hightower Bought Out

The Golden Brown Chemical company is said now to be in the hands of the Hessig-Ellis Drug company, wholesale dealers. Madame Hightower, a colored woman, who originated the Golden Brown preparations, was bought out by this company. It is said that she received the magnificent royalty of $25 a month for her secrets. Madame Hightower died some years ago, but the new southern white owners of the company are still carrying her name and are seeking to make the buying public believe that colored people are at the head of the organization, while under cover they are send-

insulting letters
e one quoted and encouraging
druggists throughout the country
to exploit the ignorance and su
white, we want to be light, br
and beautiful."

A circular letter to the drugg
gives the information that
closed is a circular on Golden
Brown Beauty Preparations for t
Negro race."

Will Not Sell Goods.

The Jersey Cty druggist expre
his indignation at the chara
of the Golden Brown Co.'s a
vertising matter in the following
words:

"It is quite insulting to know
that the Golden Brown Co. is er
deavoring to build up a greate
volume of business among my peo
ple by the encouragement of a sup
posed superstition. But that
company composed of men willing
to O. K. the copy on this adver-
tising matter (it reads like the pro-
duct of an 8-year old), that they
should refer to us as 'darkies,' w
who supply their bread and butter,
this is the last straw.

"I, AS A COLORED DRUG-GIST, DO NOT NEED ANY PROFIT THAT MIGHT ACCRUE THROUGH THE SALE OF GOLDEN BROWN PRODUCTS."

BLANTON ASKED WHY HE USED WORD 'NIGGER'

AFRO Wires Texas Congressman After Debate In House Friday

TEXAN CORRECTED BY WISCONSIN MEMBER

Controversy Ends By Blanton's Invitation To Bootleg Likker Party

The AFRO-AMERICAN sent the following telegram to Congressman Thomas L. Blanton, (Dem., Texas) on Tuesday.

Congressman Thomas L. Blanton,
Building,
Wa ton, D. C.

"Would you mind stating why you used the word 'nigger' in referring to colored people in debate with Congressman Schafer (Rep., Wis.) in the House February 22?"

No reply was received from the Congressman.

e debate arose when the
ressman read into the
legro practices alleged
Burlingame, of the
police force, now unde

the reading, Mr. Blant
e interrupted by Congre
hafer (Rep., Wis.).
y Mr. Blanton retorted,
d in the Congressional R
ord):

His Joke

"I want to tell you a joke on the gentleman from Wisconsin. You know why he interrupts so much in this Burlingame matter? I will tell you.

"Burlingame used to have a man working in the Capital, until recently, who reported to him daily the actions of certain Congressmen.

"Recently he found out that the gentleman from Wisconsin interrupted me frequently. Burlingame kn that I was after him and he though it would be nice to cultivate t acquaintance of my friend from Wi consin and he sent this informati man to my friend from Wiscons and got him to go down on a ra with Burlingame one night, had h go down and see him raid a 'ni ger joint' where there were a lot poor 'niggers.' He showed him h he cuffed them around and sho him he was the big chief, and had the big chief from Wisc there watching and looking on.

Mr. Schafer—"I want to state I have met Captain Burlingame i in my whole life."

"Bunch Of Niggers"

Mr. Blanton—"Did not the gen man go on a raid with him wit a bunch of 'niggers?'

Mr. Schafer—"I saw Captain Burlingame that evening mak a hundred or more arrests in about four hours. I did not see him pur ny Negroes, though."

Mr. Blanton—"Burlingame made a confederate and a companion of our friend from Wisconsin and uses him in the House to try to hamstring me when I am here trying to ring about better conditions in your tion's Capital."

Mr. Schafer—"Mr. Burlingame h never asked me to say a word the House and he has never con acted me directly or indirectly."

'Nigger Raid'

Mr. Blanton—"Certainly, he does have to do it. He takes the gen- on a 'nigger' raid and has to represent him when ions come up."

fer—"Will the gentlem

r. Blanton—"I cannot yield f er."

Invited to Drink

The discussion terminated by Texan inviting Mr. Schafer down the Lone Star State to drink liquor.

Mr. Schafer replied that he ot drink.

Our Mendicant Priests

ith only a few exceptions, have too much of th r makeup. A white man who seems two ju d rd lives a life of misery if he becomes ac- with our or. His friendship is measured in dollars s. Money onstantly being sought for a rally, or for the church, or for the widows and orphans, or for a few f coal to last out thewinter, or for another new edifice.

it is true that it is more blessed to give than to receive, the Negro ministers in end to see to it that their white acquaintances depart this life blessed a thousandfold.

Our present civilization decrees that the church shall be supported mainly through charity. Our present civilization decrees also that we have certain churches for white worshippers and others for black Christians. Caucasian ministers do not beg alms of black men and women, so why should Negro divines continually thrust their itching palms in the faces of white folk?

That most of the money in the coffers of the members of the lighter race is not denied. But that is no just excuse for the predatory motives of the Aframerican clergy. Let us build and conduct our churches to suit our means. If we can not support huge institutions and edifices, let us not build them on such scales of grandeur.

Further—politicians are the hardest and most frequently for donations. When a politician is jarred loose from his mon he has received equal value or has every assurance in the wor that the coin he spends will come bounding back to him in oth ways. The preacher-politician combine is hard to beat. "I d know anything about politics," says the pastor from his pul at election time, "but Mr. So-and-so is a good man for the of " The pastor is remembering the time Mr. So-and-so gave $10 tov d a new church rug.

Nor do the masses of Negroes gain anything. The preachers sell the race's respect for the few dollars they beg. We are looked upon as a race of beggars, or as little children tugging at the trousers legs of their white fathers and asking for bread.

It would be better to ask no alms at all. Yet there are times when ection ight be excusable—but those times are few and be. U d then, let our preachers wait and not cry wolf enoth no wolf near.

RESENTING RACIAL SLUR

"Golden Brown," is a toilet preparation produced by a colored woman of Memphis. She advertised extensively and caused it to be among the best sellers. The success of the business attracted white investors who, it is reported, secured her rights and are now in control. There can be no objection t this part, as but few if any of the patrons know of the reported change. The new management continued its extensiv adver. tising, but unfortunately went a step to far. In attempting to induce an increased number of druggists to handle the preparation, they slurringly referred to the patrons as "darkies," and not only in one instance, but several. Fortunately, letters were sent to colored druggists who immediately resented them. The druggists with others are refusing to handle the stuff. One druggist in Chicago had a large supply in stock becoming indignant, these products were piled in an alley and set on fire. Patrons are showing their indignation by refusing to purchase the commodity. The newspapers are joining in the protest and no doubt the affair will soon be nationally known. This is the most effective way to prevent such insults.

Racial Consciousness-1929

New York State Board of Education Orders Capital "N" In Spelling Of "Negro" In Department Publications

Albany Superintendent, Ordering Principals To Follow Orders, Cites Webster and Says Both Adjective and Noun Must Have "Cap"

As told in a despatch from Albany, printed in last week's issue of The New York Age, the New York Board of Education, Dr. Frank P. Graves, Commissioner, has issued formal orders that hereafter a capital "N" must be used in spelling the word "Negro."

In consonance with these orders, Dr. C. Edward Jones, superintendent of schools, Albany, has sent a circular letter to principals of all the schools, directing this to be done, citing Webster's International Dictionary as authority.

The M. C. Lawton Club of Albany had been active in securing this ruling, and its education committee, Mrs. Anna E. Oliver, chairman, Mrs. Harriet L. Van Vranken, secretary, received a letter under date of February 16, from the supervisor of English, Department of Education, George W. Norvell, conveying information that the word "Negro" would in future be spelled with a capital "N." Mr. Norvell wrote:

"The University of the State of New York
"The State Education Department,
"Examinations and Inspections Division,

"Albany, February 16, 1929.

"Mrs. Harriet L. Van Vrenken,
"Secretary M. C. Lawton Club,
"10 Jeanette St., Albany.

"Dear Madam:

"In reply to your question regarding the spelling of "Negro" it gives me pleasure to state that I have been informed that the capital letter will in future be used in Education Department publications when reference is made to members of the American Negro race. Yours truly yours,

(Signed) "GEO. W. NORVELL.
"Supervisor of English."

Order to Albany Schools.

Upon receipt of this letter, the club took the matter up with the Albany school heads, and on April 2, the following circular leter was sent to principals by Superintendent Jones:

"Office of the Superintendent of Schools

"Albany, N. Y., April 2, 1929.

"CIRCULAR No. 10

"To Principals:

"Let it be Negro and not negro."

"Throughout this country there is an organization of Negro people who are anxious that they shall be recognized as a race rather than simply as colored people. I believe they are entitled to all encouragement in this effort to dignify and help their people. The matter has been taken to the head of the English Division of the State Education Department, who writes as follows:"

Superintendent Jones then qutoes Mr. Norvell's letter as given above and continues as follows:

"Webster's International Dictionary is authority for this use, and I shall be pleased to have all members of this department follow it in teaching the adjective and noun e. g., 'he is a Negro' and He has Negro blood.' Truly yours,

(Signed) "C. EDWARD JONES
"Superintendent of Schools."

Mrs. Georgia Lewis is president of the M. C. Lawton Club, and Mrs. Daisy Jackson is secretary.

SURVEY REVEALS NEEDS OF COLORED AMERICANS

Race Faces Problems in Industry, Churches and Business. Must Continue to Improve Efficiency

DURHAM, N. C. May 1.— History was written at the three-day Fact Finding Conference held here. Perhaps the most extensive survey of the conditions surrounding the life of the American Negro that has ever been made was given at this meeting which attracted outstanding leaders of the Race.

Some of the most pertinent facts that were gleaned from the conference were as follows:

Must Increase Efficiency

If the Negro is to take his rightful place in the scheme of things here in America he must increase his productive efficiency .The Negro must win his place in the skilled industries, not only for economical independence, but for final moderating of race prejudice and possibly the solution of the race problem in the broader problem of labor.

The failure of Negroes to train themselves for industrial pursuits, according to Davis, was not due solely to the members of the race and their attitude, but to the failure of Negro land grant colleges to offer proper training in this direction and to emphasize agricultural and mechanical endeavors. The speaker also charged the colleges with inefficiency in helping to develop a stronger middle class.

The Church

The church is going to continue to lose ground until it reorganizes as a recreational program which will interest and grip the young people. We spend too much money on church buildings which are out of proportion with the economic ability of the membership which must carry the burden of the indebtedness."

A revised program is necessary suggested that the church readjust its program "to serve a wage-earning class of people. Their problems of equality of opportunity to secure and hold jobs on the same terms as others must be met. Training for their jobs must become the concern of the local preacher and church. The church should serve as working man's club where he can discuss his problems. Further it should interest itself in such matters as race relations, the obtaining of public sch ol fund and take more general interest in every phase of life and the problem connected therewith." A plea for a higher and better trained ministry and a more business-like administration of the church.

Industry

Negroes are the victims of economic discrimination. To be black, in the United States, is to be proletarian. It is a part of the technique employed by exploiting whites to keep exploited blacks in a position where they can neither resist nor escape exploitation.

Capitalism through human bondage, a debasing wage slavery, and restricted occupational life has made possible the continual exploitation of its black workers, who struggle not only against the usual obstacles of the average American workingman but also against the special handicaps of race and color."

The Negro is spending in an "open market" and being forced to produce his wealth in a highly restricted and "protected market." The "open market" for spending is open in certain instances only. It is restricted in the field of certain personal service and where social intercourse is part of the business transaction, or where the Negro residence or business building chances to be in a "white section." The technique of restriction takes many forms: Segregation laws or ordinances; deed restrictions; social pressure violence. Under the present economic system the white consumer's freedom of choice is limited only by his income; the Negro's freedom of choice is limited by his income and in addition by the color of his skin. The Negro's greatest freedom of choice is in not choosing at all.

Business

The census figures for 1920 show that there are 70,000 Negro businesses, but that number makes only 3 per cent of the total business of the country, and most of it is small petty business. More and more, as the years have gone by, the patronage of the Negro business man has been restricted. White patrons have fallen off, either because of prejudice or the competition of white business men who have survived are ones who decided to cater to the Negro trade. The exclusion of Negroes from white insurance companies resulted first in the formation of fraternal insurance companies and later the regular old line companies which represent the most business among Negroes today. But even the small businesses of the Negro are doomed to extinction unless something is done, Matney believes. He does not think there is going to be sufficient race pride to make Negroes buy in private Negro stores when throughout the North and South great chain store system are making their way, selling everything that the Negro could sell and selling these things much more cheaply because of the advantages which they hold in purchasing power. The Negro buyer will go where he can obtain what he wants most cheaply.

The needs of business as improved bookkeeping methods, more extensive and systematic advertising, cooperative efforts on the part of the business men themselves and keeping abreast of the times.

HE CAN'T QUIT

William Warley, valiant fighter and militant newspaper editor of Louisville, Ky., has decided that "race leading" doesn't pay. From now on, he says, he will devote his time to looking out after his personal interest. His statement is the outgrowth of a suit which he caused to be filed in Louisville, and later had withdrawn. The suit, had it been successful, would have removed segregation from the park system of Louisville, and would have opened all the city parks to all citizens, without regard to color. Today there is only one public park in that city in which dark American citizens may seek recreation.

Mr. Warley, through his own newspaper, explains that he filed the suit in the belief that citizens of Louisville, seeing the necessity of such a move, would come to his support. They did not. They followed the line of procedure set down by most of our people throughout the country, and sat back to watch the result of Mr. Warley's fight as though it were a personal affair.

In his statement he declares that he is "tired of fighting battles single-handed for the race

that are not understood, are misconstrued and certainly unappreciated." Although the suit was filed some months ago, he said, "not an officer of the N. A. A. C. P. had shown enough interest in the matter to mention it. Not a preacher or other 'leader,' business or professional man had shown any interest in the case."

Numerous other reasons are cited by Mr. Warley to emphasize his determination to represent himself, and himself alone, in the future. He is tired of serving a race that is so unappreciative of his efforts in its behalf. He is tired of neglecting his financial interests and his physical well-being for a principal that meets with no popular support. In other words, an erstwhile strong fighter has weakened under the strain and has decided to retire to the ranks.

This is a peculiar race of ours. It recognizes no leaders and it cannot follow, yet it constantly cries to be led. It takes no part in its own battles and laughs when its warrior falls by the wayside, yet it glories in his success and shouts with him if he wins. It has no concerted opinion, it shies, like a nervous horse, at efforts of others to bring it to a direct objective, and it readily turns an ungrateful shoulder upon the one who strives hardest to lead it to the goal of ultimate freedom.

And so Mr. Warley's case, rather than being an exception, is the general rule in this matter of racial betterment. Instead of being alone in his predicament, he is one of a class of thousands who have felt the same sting of public indifference as he has felt. He is just one of the great number of those who have sacrificed for a cause. His case is far from unique. And in spite of his discouragements and disappointments, he must not quit. But for men like him the race would be in a sorrier plight than it is, and it will suffer more if he throws up the sponge at this time. This race of ours must be saved in spite of itself, and men must come to expect years of fruitless, thankless fighting to achieve the result that they desire!

In the upper center part of this page will be seen a cartoon depicting some of the things that cause race prejudices adopted by our people here in Chicago. Such as are here shown lay the [illegible] to criticism, give rise to prejudices, segregation, discrimination and proscription. We see the thoughtless lady above straightening and combing her locks before an open window in the beau tiful six flat apartment building. This could be located either on South Park way or Michigan avenue. We see in another window of the building another irresponsible character hanging her clothing up to dry at this open front window. Many have desecrated beautiful front-facing sun parlors by hanging up their linens to dry there. We see the sign advertising some little business in such a manner that the dignity of this residential structure is impaired and mocked. We see the scarlet lady rapping on the window pane seeking to attract some guiless soul into her den of infamy. These creatures care not for neighborhoods or those who seek to maintain decency and self respect. Such forms of abuse and misuse of first class properties in Chicago have stimulated race hatred and raise the bar sinister higher against us than ever before.

THE JEWS REMEMBERED

THROUGHOUT the civilized world the Jews celebrate the centuries' old feast of the Passover, the historic celebration in memory of the emancipation of the Jewish people from bondage of the Egyptians In most nations of the world Jews have arisen to noble heights in the financial, educational and political circles; yet they are not too proud to forget a portion of their past history, intensive colorful, oppressive as it was. They glory in its memory and every year religiously recall it for the benefit of their heirs, and present that generations yet unborn may know from whence they came.

It is not a good thing for races or individuals to forget or discount their early beginnings, no matter how humble or obscure, how disagreeable or trying It serves for useful purposes; it serves to keep fresh the memories of the valiant men and women whose courage and perservances, whose sacrifices and loyalties brought about the liberties they enjoy; it serves to stimulate pride in the heights to which the race climbs; it serves to prevent a race from having too much ego; it serves to perpetuate gratitude, inspire heroism and keep a race intact, united, loyal, it serves to stimulate the racial pride

Of recent years, the American Negro has become ashamed of his identity. He wants to be an Afro-American, Africo-American race man (whatever that term implies or means, if it has any) or colored man—anything except what he is He does not realize that if or when he loses his identity he loses also the great rich fund of historical tradition that belongs to him and of which he has no need to be ashamed

He forgets Emancipation Day, forgets his John Browns, Sumners, Stowes, Beechers, Douglasses and all the rest, because he wants to forget his past and lose his identity.

No race has ever amounted to anything that is ashamed of a past over which it has no control, and, from which it emerged to fight its way successfully to the top.

A revival of the old-fashioned Emancipation celebration in which we would honor our deliverers and our forbears, by which we would impress our progeny with the historic background of song and legend, of valor and patriotism, of sufferings and joys, would go a long way toward trying to gather the dis-united antagonistic elements of race and stmiulate real pride in our achievements. It is an experiment worth trying The Jews have our respect and commendation for their good sense to remember their origin and the vicissitudes through which they passed. It was because of the crucible of slavery that we are here and that we are what we are.

Between The Lines

By GORDON B. HANCOCK

A Point of Order

The standard of living is regarded as the yardstick with which to measure the "social size" of a people. A low living standard carries with it certain concomitants which are detrimental to social efficiency and progress; a high standard is productive of certain socially desirable traits which manifest themselves in a benevolent behavior toward those with whom we have contacts. In a materialistic age, the living standard tends to advance at a rate that produces a great strain on the economic resources of the people. Before one standard is attained another has been set and so ad infinitum. The junking business illustrates the operation of this tendency in living standard advancement that produces this economic strain. Because of some unexpected invention, factories must junk expensive machinery at a rate that at times sets a killing pace. New styles of a season make obsolete expensive garments of yesteryear. It is this rapid rise in liying standards which works such hardships on the man of meagre means! The strain imposed is "bending" some and "breaking" others, and our crime wave is largely a manifestation of this fact.

* * * *

When President Hoover deplores the great crime wave he is just reiterating what students of society have been pointing out and trying to explain for the past ten years. At present there is no help in sight! The economic nature of the crimes would indicate that trying to get something for nothing, or trying to possess without paying the price, motivates and actuates by far the greater number of the criminals and criminally inclined. Reduced to its last analysis, men are trying to keep pace with the rapidly advancing standards of living, and because such is often too difficult of accomplishment, near-cuts are chosen and crime is the the result. In a country where the caste system prevailed there would not be the economic strain that is so characteristic of these United States, for under such system every man is prescribed by customs which may allot him a lowly sphere, but therewith goes a peace of mind that makes existence quite tolerable.

In a so-called democracy the transition from one social level to another is so apparently easy, that only life on the next highest level has any appeal. The result is a tremendous strain throughout society! This explains why today the dollar is "King Almighty." The dollar relieves a strain that is in many ways painful; and thus the dollar becomes a Great Deliverer and it is no wonder that the nations bow before "King Gold" with reverence and acclamation. Herein lies the germ of earthly damnation!

* * * *

This great economic strain is especially manifest in the life of the Negro race. By reason of the Negro's circumscribed and narrowing economic life in the face of rapidly advanced living standards, the Negro is being impelled by certain false notions that have damnable implications. The Negro's education and wealth seem to be warrants for a lavish display in all social and economic activities. Although the white man has thousands of years advantage in economic endeavor, the Negro seems to measure his own success by the white man's spending standards. The Negro leaders madly imitate the white man's living standards and the lowly Negro just as madly imitates the Negro leaders. The result is, the Negro leaders are strained as are they who strive to imitate them. This deadly strain will bear deadly fruits in the near future! Unless there is an expansion of the Negro's economic opportunity; unless the Negro can achieve in the field of large-scale production through cooperation and thrift; unless the race's emphasis shifts from consumption to production, the Negro is bound to come to social and ecenomic grief.

* * * *

This places upon the Negro leaders a tremendous responsibility. While these leaders may not be responsible for the Negro's circumscribed social and economic life, they are responsible for the "killing pace" set in maintaining standards of living. If the Negro leaders could be induced to be more modest and unpretentious in their living standards their leadership and lifting power would be increased a hundred fold! At present we are in a vortex of false notions with regard to what constitutes a "successful life." A race's thinking has been distorted by a single spending standard and a dual earning standard and today it is becoming more and more apparent that ere long something is going to "snap." Whatever the snap is and whenever it comes, it is bound to work ill for the black man. When Negro leaders set such dizzy pace, they are undermining the foundation of their own economic life. The strain that makes the average man eat and sleep and dress on credit, will by and by cause him to place professional services on a credit basis.

* * * *

Something must be done about the race's high standards and its narrow and narrowing economic opportunities. Retrenchment for strategic reasons is one thing that ought to be done; and can be done! The Negro leaders are the ones to show the way. Their own salvation as well as that of their followers is involved. If the Negro followers are lost so will be the Negro leaders! Their mutual protection demands some sacrifices and the direct responsibility for this secrifice rests upon the Negro leaders. Our point of order then is this: The Negro leader is setting a "killing pace" for his followers—a pace that presages their future economic damnation; that the Negro followers are more justified in trying to maintain these advancing standards than the leaders are in setting them; that it is the bounded duty of the Negro leader to deliver by common sense standards his race from economic death!

Racial Consciousness - 1929.

TIMES DISPATCH
RICHMOND, VA.

JAN 14 1929

Fact-Finding Body Is Sought By Negroes As to Segregation

More Than 1,000 Attend Public Meeting Held to Discuss Proposal Now Before the Council of City

More than 1,000 Richmond Negroes took part in the public meeting held yesterday afternoon at Hood Temple, A. M. E. Zion Church, in protest against the proposed segregation ordinance now before the City Council. The meeting, which was held under the auspices of the Negro Interdenominational Ministerial Alliance of Richmond and Vicinity, was addressed by R. W. Carrington, chairman of the Inter-Racial Commission, and resolutions opposing the proposed ordinance were adopted. In addition to Mr. Carrington, Negro ministers representing every denomination in the city addressed the gathering.

Mr. Carrington, who recently addressed the municipal affairs committee of the Richmond Chamber of Commerce in opposition to the ordinance, pointed out in his address yesterday that segregation as provided for in the proposed ordinance, would not only be unconstitutional, but would not be of particular benefit to either race. In addition, he said, it would tend to destroy amicable relations between the two races.

Describes Problems.

"There is of couse, always a spiit of antagonism which is aroused in any people when an inequitable law, or a law which they regard as inequitable, is imposed upon them. Such a thing is really likely to cause distrust in democratic government and bring about an undesirable civic situation," Mr. Carrington said.

He told of the segregation problem as it has been dealt with in New Orleans and other cities, and related the numerous instances in which ordinances regulating segregation had been declared unconstitutional.

Mr. Carrington gave as his objections to the proposed ordinance, first, that the object sought, the "separation of the races so that they may not improperly mingle and tend to bring about conditions not conducive to the observance of the racial integrity law, is not really attained." Second, "that it will involve large financial loss to holders of so-called 'colored property,'" and third, "that so far as improvement in living conditions is concerned, it has no practical injurious effect on the white people, while it does on the colored."

Resolutions Adopted.

The resolutions adopted at yesterday's meeting were as follows:

"Whereas, an ordinance is to be placed on the statute books of the city which will segregate our group and work many hardships upon an already overburdened and mistreated people, and whereas this group being minority and more dependent group which has always contributed to the best interests of the city at all times and ought to commend the favor of the city fathers by upholding law and order, and whereas it is an historical fact which can not be successfully refuted that of two races living side by side the weaker of those two races is always dominated by the stronger, it is right and just and equitable that the stronger should at all times do the fair and square thing by the weaker because that group has the greater light and power.

"Therefore, be it resolved, that the chairman of this meeting, the Rev. R. M. Williams, president of the Interdenominational Ministerial Alliance of Richmond and vicinity, be empowered to associate with him a suitable committee to appear before the City Council at its next meeting, schedule for Monday, January 14, at the City Hall, and speak against this bill.

"Second, that an ordinance which will force the vacating of many of the unfit places designated as homes of our people and the rebuilding of proper houses to be sold and let at the rate conventional with the living wages paid in this section to our group will go further towards cementing the amicable relations of both groups and save any apparent encoachment upon the majority group.

Recite Relations Here.

"Third, that the sense of fair play and the concrete example of the world recorded statement that Richmond and Virginia have the best Negroes in the world and that the best possible relations exist between them and the whites here than anywhere else be made real in placing upon the statute books of the city such laws as will militate for the cementing of such relations, that all sentiment should give place to saneness and justice and that no undue advantage should be taken of the weaker group by the stronger group to serve the selfish aims of a few designing individuals who seek capital in such agitation. Finally, that we, as colored citizens, pledge our moral and financial support for the ultimate defeat of this bill."

"Be it also resolved, that, whereas The Times-Dispatch, local newspaper, has exemplified at sundry times a righteous interest in the weaker group in the community and the country, and whereas there appeared in the editorial column Saturday, January 12, an editorial entitled "Segregation Ordinance," which is Christian in its viewpoint as regards the Negro, in this, our communtyi, and accurate in its diagnosis, his restlessness, apropos the housing conditions vary, and whereas the said editorial offers what we believe to be a correct approach to the problem giving birth to the proposed segregation ordinance in suggesting that a 'fact-finding body composed of right Richmond men and women could solve this very difficult problem while the proposed ordinance was being appealed to the Supreme Court.' Therefore, be it resolved that we Negroes of Richmond, in mass meeting assembled at the instance of the Interdenominational Ministerial Alliance of Richmond and Vicinity, do hereby express to The Times-Dispatch our sincere thanks for the said editorial and pray its continuous interest in the cause of the weaker group.

"Second, that the City Council be asked to appoint such a 'fact-finding body,' being composed of the 'right Richmond men and women' of both races to study this very difficult problem and report back to it with suitable recommendations."

Journal
March 15, 1929

TITLES SHOULD BE GIVEN IN PAPERS TO NEGRO WOMEN?

Conference in Greensboro Composed of Both White and Colored Women Gets Into a Stew Over This Oft Repeated Question

The Greensboro Daily News gives an account of the meeting of the Inter-Racial Conference in that city on Wednesday, the conferenre in which there was a hot dispute about the attitude of the newspapers of the south in leaving off the "Mrs." or "Miss" in referring to negro women. A part of the report is as follows:

Mrs. Raymond Binford of Guilford College spoke on "Interracial Co-operation in the Development of Home Ideals," when the afternoon session opened. Hers was a message that went straight home. She appealed for a co-operation that will make the general level of home life better and finer and argued that the white race can only be fine and beautiful as it makes the negro race realize something of the finer things and of the beauty in life.

Lillian Donnell, of Greensboro, talked on the same subject. She it was who introduced into the conference the argument over the use or omission of Mrs. and Miss in newspaper columns.

"If you teach your children in the home to disrespect a part of the citizenship," she said, "they will eventually disrespect all of the citizenship. I have been reading in the newspapers that our people in this city read just the names of the colored women to appear on this conference program. Why can they not use Mrs. or Miss with a negro woman's name if she deserves it. I know these women, and they all come from our best homes."

The speaker made a stirring talk. She resented the refusal of the white race to recognize the negro, who she declared has imbibed the ideals of the white race, while many persons accepted by the white race have foreign ideals. She urged interracial co-operation in ideals, in Christian ideals, and in home ideals. She appealed to the white race to open its public conveyances to the members of her race. The speaker denied any motive of animosity in making her talk.

Laura E. Weatherby, of this city, thought politeness would be a solution to a great deal of the trouble. She predicted more trouble unless both races are taught common politeness.

Mrs. Henry White, of High Point, was unable to attend the conference and appear on the program.

Mary C. McCrorey, wife of H. L. McCrorey, president of Johnson C. Smith university, of Charlotte, insisted that the fight for Mrs. and Miss before names of negro women is not a contention over little matters. She considered it a struggle for vital principles. She quoted a remark made by Mrs. T. W. Bickett at a meeting in Atlanta, Ga., when a reporter of an Atlanta newspaper explained that he could only use Mrs. and Miss before the names of white women: "These are honorably married women, and if you cannot call these women Mrs. you need not call me Mrs." This drew resounding applause from the negro women and some of the white representatives present. The Charlotte negro woman added, addressing her remarks in the direction of the reporters in the meeting, that the negro women would rather not even be mentioned at all than have their given names used. This emphatic statement also brought a burst of applause. She said that there was a time when there was a distinction, but that negro women of culture and education deserve the Mrs. or Miss. She insisted her women were not after handles to their names but that they are fighting for a change of attitude.

Miss Cox remarked that she felt it is a question of patience and a leaven of good will working slowly but surely. Mrs. Lucas felt that the use or omission of Mrs. or Miss is merely an external matter and that the conference had a bigger, broader work to do. Mrs. R. L. Hollowell advised the negro women present not to be too ambitious but to go about their prblem in a quiet, dignified way.

Mary C. McCrorey spoke on Interracial Co-operation as Related to Recreation and Leisure Time." She pointed out that most municipal playground and recreation programs have ignored the negro. She thought the white race had little respect for the negro who goes in a cringing attitude for the things he wants. She warned against the opposite of extreme arrogance.

TIMES
RALEIGH, N. C.

MAR 14 1929

SOCIAL REGISTER CONSCIOUSNESS POOR AID RACIAL CO-OPERATION

It is a small business not remotely justifying the grandiloquent title of the gathering when the Church Women's Section of the North Carolina Commission on Inter-racial Co-operation, meeting at Greensboro, goes into a ferment over the question of the style in which newspapers should refer in their reports to negress delegates.

The matter was first broached by Lillian Donnell, of Greensboro, negress, who declared that her sisters in the meeting should be accorded in the press the prefix Mrs. or Miss, according to circumstances. She was in this supported vigorously by Clara Cox, of High Point, white unmarried female, who refused to give the first names of negress delegates to the press, on the ground that they were entitled to the same courtesy as white delegates, asserting that if this should not be done she preferred to be known as plain Clara Cox. Not knowing whether she is plain or otherwise, why not grant her wish? It is only in ultra society reporting that people worth mentioning are given these honorary titles, anyhow. What matters it, for instance, that Jane Addams never had a husband, or that Mabel Willebrandt and Aimee McPherson had spouses they preferred not to use?

Inter-racial co-operation is a crying need in this State, no doubt, as it is in every State in which the white and the black people live side by side and are seeking an amicable modus vivendi. But insistence on social register standards is emphatically not the way to approach what should be the desired end.

WHAT EXCUSE JIM-CROW THEATERS NOW?

THE NEWS knows every man and woman has a right to do whatever they want to do as long as no one else suffers from their acts and deeds. Keeping that in mind we nevertheless protest against our epople—especially those of intelligence and standing—patronizing the white alley-gallery, jim-crow theaters.

Take for example a school teacher. She is supposed to be intelligent. She is supposed to stand for something. She is the idol and perhaps the ideal of scores of youngsters. When she goes up into a jim-crow theater and thereby stifles her own self-respect—because no Negro with any self-respect and manhood can go climbing up into the jim-crow roost of a white theater without feeling ashamed and cheap—if that only affected her, it would not matter—much. But when she does that others are affected to their detriment. Youngsters whom we are trying to teach they are the equals of any other group are led to believe by the actions of their teachers—or others who are supposed to be somebody and stand for something—that jim-crowism is their due, that segregation is right and proper, that they are different from other people and are inferior to other people.

That is why this paper does not think it is meddling with anybody's personal rights and affairs when it urges our people —the intelligent, well-dressed, apparently somebodies, to stay out of these jim crow theaters.

When folks of other groups see intelligent looking, well-dressed Colored people slinking in an alley, up a gallery just to see a picture or a show they are compelled to have a feeling of disrespect and contempt for such a race. **Because they know no other race under the sun would pay to be insulted but the Negro.**

We have the Palace Theater with the same features as the white houses; we have the Lincoln theater with good shows and pictures—now we have the Grand Theater w ith the Vitaphone and movietones, to any of which we can go like man and women, maintain our self-respect and be ourselves. Think it over.

WHY BE LIKE A CRAWFISH?

—o—

An executive who controls the employment of thousands, many of whom are Negroes, was talking with the editor this week, and expressed regret that we more than his people are intolerant and s o m e times antagonistic in our treatment of each other. It is a favorite saying among us that "we can fool the white folks." His comment makes us doubt it. We are ourselves the fools, being an open book to men like this one, whose respect and goodwill we must have to get ahead.

Compare the prospects of the youth of the two races. In a measure they are both equally equipped in education. But there equality stops. Our boys and girls must face the future without opportunity and frequently without wise guidance and encouragement. We may blame the world for its lack of the first, but the rest is ours to provide, and we do not do it. The Negro who is up, sneers at the ambition of the young. 'Newcomer' and "upstart" are the handy weapons of those of us who fear their secure possession of place or honor is going to be disturbed by the onrush of the young. We seem unable to visualize our race widening out its foundations and raising higher its leaders. We are so sure of our own unfitness to stand comparison, that we try to live by killing off competitors as cruelly as ever did a tyrant safeguard his throne by destroying the other male members of his family. The young white boy is taken into the business of his father's friend and led along the way he should go. T h e young Negro faces an unfriendly world, with the only voices he hears, those of his own people who repeat aloud what his mother told him in childhood, "You ain't never goin' to be nothin'."

The Negro race is cursed by divisions and enmities based upon denomination, education, occupation and even color. More than any other people, we must get together to get ahead. But Baptists and Methodists tackle moral problems without co-operation and therefore without enthusiasm. The well educated among us climb up on high places and pose for the admiration of the multitude, forgetting entirely that education is simply the sharpened steel edge useless to the man and a waste of money to his parents, if not put to work. The white collar worker and the professionals scorn the horny-handed, and their wives brag as much about not having to work as do the descendants of the notable about their ancestry.

The color question within the race, in the opinion of whites who observe us, is worse than it is between the races. None of us can be ignorant of the disastrous jealousies that prevade our race based on color. The fool who says "Black is evil," has a counterpart in the other fool who is prejudiced against the light complexioned. Why we ask of whites, what we will not give ourselves, is beyond understanding. Our weaknesses puzzle observers. But we might as well get our thinking straight—we will never be given a man's chance so long as we act the crawfish by pulling each other down.

Columbia S. C. State
March 27, 1929

The Capital "N" in Negro.

"The Listener" in the Boston Tranript cites as remarkable the prace of the Virginia Quarterly Review spelling "Negro" with a capital N, nd the similar practice of Miss Ellen lasgow, the novelist, of Richmond.

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Cap "N" For "Negro" Ruled By N. Y. State Dept. of Education

Albany, N. Y.—Race recognition gained a step in New York State when the State Education Department ruled that henceforth the word "Negro" must be spelled with a capital "N" in the schools of the State.

This announcement came as the result of a long fight on the part of prominent persons to have the word capitalized.

STATE
COLUMBIA, S. C.

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REPUBLICAN
SPRINGFIELD, MASS
APR 1 1929

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[Columbia State.]

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Racial Consciousness - 1929

NEW YORK TIMES

JAN 13 1929

NATIONAL ANTHEM SHOULD HAVE SPONTANEOUS BIRTH

Value of Song Created Under Competitive Conditions Is Questioned—An Example Is Cited

To the Editor of The New York Times:

I have read with much interest of the contest for a new national anthem sponsored by Mrs. Florence Brooks-Aten. I wonder if national anthems, or any words or music, gained through competitive efforts and prizes ever are of such nature as to be of lasting value? I am inclined to feel that both words and music of either national or racial expression of feeling arise spontaneously. It may be that such spontaneity can be created or stimulated by prize contests, but I venture to question it.

Such spontaneous birth of words and music of a song and the gradual, steadily widening use can perhaps best be illustrated by "Lift Ev'ry Voice and Sing." In 1898 two negroes, then unknown, brought this song into being down in Florida. The words were written by James Weldon Johnson, who has since then distinguished himself as poet, novelist, editor, diplomat and champion of his people. The music was written by J. Rosamond Johnson, the well-known singer and composer.

Was Sung in School.

"Lift Ev'ry Voice and Sing" was written when James Weldon Johnson was the principal of a negro high school in Jacksonville. It came into being, I believe, for use at the graduation exercises of that school. The author gave the song the subtitle of "National Negro Anthem." Shortly after writing this the brothers removed to New York City and almost completely forgot the song. Little by little its fame grew. The words and music had been put on paper by hand. Students had learned it at the high school, and many of them upon graduation had gone to various parts of the South to teach. In these places they, in turn, taught the song to their pupils.

In this fashion the fame of the song grew. In negro schools, churches and other places the song was sung. At national negro conventions, especially those of the National Association for the Advancement of Colored People, it was featured upon the program. Like the school children in Florida those who attended these conventions from all parts of the United States went back to their homes, and thus the seed was planted in new places. The result has been that the publisher of the song has had constantly mounting sales during recent years. Well over a half million copies of the song have been published and distributed.

Objected to Subtitle.

An interesting factor in the matter is that the creators have upon occasion been gently reproved by white people for limiting the song in its subtitle by calling it the "National Negro Anthem." It has been sung by the white children of the public schools of Washington and by white choruses in various parts of the country.

The music itself is most stirring and is free from the usual banalities with which such songs are usually laden. As for the words themselves I can do no better than to quote:

Lift ev'ry voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea—
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered.
We have come, treading our path thro' the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who has brought us thus far on the way;
Thou who hast by Thy might
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met Thee;
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand,
May we forever stand,
True to our God,
True to our native land.

No American can read these words or, better, hear them sung to the music of J. Rosamond Johnson without feeling that Americans could go much further and fare worse than to use "Lift Ev'ry Voice and Sing" as the national anthem.

WALTER WHITE.

New York, Jan. 10, 1929.

ANNOUNCE FACT-FINDING CONFERENCE AT DURHAM

Pittsburgh Courier

Pittsburgh Pa.

1/19/29

President Shepard Will Confer With Leaders In East This Week For Ideas On Confab In Durham, April 17-19.

DURHAM, N. C., Jan. 17.—The second annual Fact Finding Conference will be held in Durham on April 17-18-19 for the discussion and consideration of problems of the Negro, and plans for this conference are now being worked out. A keen interest is being shown in it by leading Negroes in all sections of the United States, as well as by well known and prominent white people of a public-spirited nature.

Dr. James E. Shepard, president of the North Carolina College for Negroes, at Durham, is president of the conference, and he will be in New York City this week-end to confer with leaders as to the coming meeting.

About 200 Negro leaders from all parts of the nation attended the first conference here last April, and fully 350 are expected here for the second convention. Chief attention will be given to problems of health, education, agriculture, business, and how to develop into practical channels the religious beliefs of the Negro. Dr. Shepard has sent out letters to Negro leaders all over the country, soliciting any suggestions and full co-operation in an endeavor to make the coming conference even more successful than the first one. The committee is always ready to accept helpful suggestions, declared Dr. Shepard, and prominent white leaders have also aided materially

DR. JAMES E. SHEPARD

with their counsel and energies, an active way.

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Here mining is the chief industry. The Negro mining population has increased from 304 in 1907 to 3166 in 1925. The earning capacity of these miners is estimated by statistics of the Pyramid Club to be something between $1,000,000 and $2,000,000 annually.

VA. GROUP TO HOLD FACT FINDING MEET

Say Miners Of Section Earn $2,000,000 In Wages Each Year

BECKLEY, W. Va. — Group bank accounts, mass earnings, real estate holdings, and wealth per capita are among the questions to be discussed at a fact finding conference to be held here April [illegible] according to Brown W. Payne, local attorney.

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A column of constructive criticism of men and measures in the hope of correcting errors and evils.

This newspaper resents the habit and custom that is becoming the vogue, even in Chicago, of addressing our people by such terms as "Boy" and "Uncle." We have heard it used to members of our race who were over fifty years old and nothing was retorted by way of objection. We have been so humiliated and brow-beaten below the Mason-Dixon line that we take it as a part of our lives to swallow grief and bear burdens. But we are not called on to accept it in this present day of enlightenment and understanding. The world certainly places no higher premium upon us than we place upon ourselves and when derogatory terms and epithets are applied to us without challenge the opinion is established that we accept them as fitting us. We should demand respect and insist that we get it.

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Reprinted from
NEW YORK TIMES
JAN 13 1929

NATIONAL ANTHEM SHOULD HAVE SPONTANEOUS BIRTH

Value of Song Created Under Competitive Conditions Is Questioned—An Example Is Cited

To the Editor of The New York Times:

I have read with much interest of the contest for a new national anthem sponsored by Mrs. Florence Brooks-Aten. I wonder if national anthems, or any words or music, gained through competitive efforts and prizes ever are of such nature as to be of lasting value? I am inclined to feel that both words and music of either national or racial expression of feeling arise spontaneously. It may be that such spontaneity can be created or stimulated by prize contests, but I venture to question it.

Such spontaneous birth of words and music of a song and the gradual, steadily widening use can perhaps best be illustrated by "Lift Ev'ry Voice and Sing." In 1898 two negroes, then unknown, brought this song into being down in Florida. The words were written by James Weldon Johnson, who has since then distinguished himself as poet, novelist, editor, diplomat and champion of his people. The music was written by J. Rosamond Johnson, the well-known singer and composer.

Was Sung in School.

"Lift Ev'ry Voice and Sing" was written when James Weldon Johnson was the principal of a negro high school in Jacksonville. It came into being, I believe, for use at the graduation exercises of that school. The author gave the song the subtitle of "National Negro Anthem." Shortly after writing this the brothers removed to New York City and almost completely forgot the song. Little by little its fame grew. The words and music had been put on paper by hand. Students had learned it at the high school, and many of them upon graduation had gone to various parts of the South to teach. In these places they, in turn, taught the song to their pupils.

In this fashion the fame of the song grew. In negro schools, churches and other places the song was sung. At national negro conventions, especially those of the National Association for the Advancement of Colored People, it was featured upon the program. Like the school children in Florida those who attended these conventions from all parts of the United States went back to their homes, and thus the seed was planted in new places. The result has been that the publisher of the song has had constantly mounting sales during recent years. Well over a half million copies of the song have been published and distributed.

Objected to Subtitle.

An interesting factor in the matter is that the creators have upon occasion been gently reproved by white people for limiting the song in its subtitle by calling it the "National Negro Anthem." It has been sung by the white children of the public schools of Washington and by white choruses in various parts of the country.

The music itself is most stirring and is free from the usual banalities with which such songs are usually laden. As for the words themselves I can do no better than to quote:

Lift ev'ry voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea—
Sing a song full of the faith that the dark
past has taught us,
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered.
We have come, treading our path thro' the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who has brought us thus far on the way;
Thou who hast by Thy might
Led us into the light,
Keep us forever in the path, we pray,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand,
May we forever stand,
True to our God,
True to our native land.

No American can read these words or, better, hear them sung to the music of J. Rosamond Johnson without feeling that Americans could go much further and fare worse than to use "Lift Ev'ry Voice and Sing" as the national anthem.

WALTER WHITE.

New York, Jan. 10, 1929.

ANNOUNCE FACT-FINDING CONFERENCE AT DURHAM

President Sheppard Will Confer With Leaders In East This Week For Ideas On Confab In Durham, April 17-19.

DURHAM, N. C., Jan. 17.—The second annual Fact Finding Conference will be held in Durham April 17-18-19 for the discussion and consideration of problems of the Negro, and plans for this conference are now being worked out. A keen interest is being shown in it by leading Negroes in all sections of the United States, as well as by well known and prominent white people of a public-spirited nature.

Dr. James E. Shepard, president of the North Carolina College for Negroes, at Durham, is president of the conference, and he will be in New York City this week-end to confer with leaders as to the coming meeting.

About 200 Negro leaders from all parts of the nation attended the conference here last April, and 350 are expected here for the second convention. Chief attention will be given to problems of health, education, agriculture, business, and how to develop into practical channels the religious beliefs of the Negro. Dr. Shepard has sent out letters to Negro leaders all over the country, soliciting any suggestions and full co-operation in an endeavor to make the coming conference even more successful than the first one. The committee is always ready to accept helpful suggestions, declared Dr. Shepard, and prominent white leaders have also aided materially with their counsel and energies, an active way.

W. G. Pearson is secretary of the conference and C. C. Spaulding treasurer. Both of these are Durham men. Directors and members of the committees live in various sections of the United States.

According to promoters of the conference, miners in Raleigh County earn from $100 to $500 per month, and a survey of saving banks and Associations, the Beckley Building and Loan Association in particular, reveals that some of these miners are unable to save consistently $1.00 a month. One of the purposes of the conference is to investigate whether this is due to the cost of, or the method of, living.

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MR. ALLISON DAVIS OF HAMPTON

In a single article in Plain Talk Magazine Professor Allison Davis of Hampton Institute has recklessly rushed from obscurity into notoriety. Mr. Davis finds that all or the great mass of his fellow leaders among Negro teachers, lawyers, doctors, real estate operators, business, society women and "upper classes" are atten. In Mr. Davis' view there is no honesty of purpose, no conscientious devotion, no sense of duty among his Negro fellow workers. He sweepingly denounces and indicts the entire body of men and women who make up the business and professional workers of the race.

We do not know by what authority or under what commission Mr. Allison Davis essays to degrade and hold up as corrupt and unfit, the leaders of his race. Mr. Davis knows or ought to know that "like leaders like people" therefore in assailing and castegating its entire leadership he is assailing and denouncing the entire race.

It is unfortunate that his acquaintance with and knowledge of the character, the work and achievements of the business and professional classes which he denounces has been limited to the element among those classes whom he describes as without principle, grafters, buscaaneers and corruptionists, or that his own life and activities and his own character are portrayed in the abuse he heaps upon all other leaders.

It is nearly always true that he who indulges in wholesale condemnation and denunciation of his fellowmen, is unable to find that they are moved to action because of the possession of high and ennobling qualities, is himself wanting in those virtues and is himself base, ignoble and corrupt. No thief believes that any man is honest nor does any harlot believe that chastity is to be found in any of her sex.

It is so well and throughly known that the article of Prof. Davis is a vile and calumnious slander upon the race that no denial nor defense is necessary. It is sufficient too to point out that Mr Davis' past associations and intimate connections were obviously with men and women of the type that he fulminates against, or that he furnishes in himself that type.

No man who harbors the opinion which he has proudly released to a waiting world concerning his fellow workers is fit to hold any position of any kind in a school of learning. Contact with a man who holds his fellows in such low and degraded estimate would blight the hopes and aspirations of our youth would poison their minds leading them to believe that there is no honesty, no sincerity of purpose, no loyalty and devotion to principle, no ability, fitness or competence, no honor in the race to which they belong, that there is a mad rush for graft, that vice, dishonesty, corruption, immoralty prevails and that under such conditions it is a profligate waste of time and energy to cultivate and attempt to practice the virtues which ennoble and enrichen life

IN NEW YORK TOWN

By GERALDYN DISMOND
(Exclusive to The Bee in Chicago)

NEGRO ACHIEVEMENT HOUR CELEBRATES 50TH BROADCAST

Friday, January 11th, was a great night in the Station of WABC for the friends and sponsors of the Negro Achievement Hours. The occasion was the celebration of the 50th consecutive hour in the Achievement series. The broadcasting begun promptly at 10 o'clock and continued until 12:30. At 9:30 the guests began to arrive and by the time we went on the air, the large broadcasting room, the corridor and foyer were filled with the 150 guests, many of whom had appeared on previous hours. They were met by Sarah Freeman, secretary of the arrangement committee, who had each guest sign a book which was presented to Arthur Clark, former [illegible].

GERALDYN DISMOND

The hour opened with a concise history of the Achievement Hours by Bradford Brown, station announcer, and was followed by an addresss of welcome by Benjamin F. Thomas, chairman of the arrangement committee and the invocation by the Rev. E. Rakestraw of Jersey City. Geraldyn Dismond, program director, welcomed the speakers and artists of the evening, and outlined the program which was as follows: Selections by the Empire Jubilee Quartette, under the direction of Mr. Bennett; address of the achievement of Insurance by Harry C. Pace; Selection—"Little Brown Baby With Sparklin' Eyes" by Richard B. Harrison; talk on the Negro Press by Eugene Gordon; two solos by Chauncey Northern, celebrated tenor, accompanied by his sister, Ida Northern; a business resume by James A. Jackson, representative of the U. S. Department of Commerce; two solos by Ruby Green, contralto, accompanied by Eugene Aldama Jackson, organist of St. Luke M. E. Church; a social service survey by Eugene Kinckle Jones, national executive secretary of the Urban League; two numbers by the Martin-Smith Trio, composed of Sonoma Talley, Gertrude Martin and David Martin, II. Bessye Bearden, chairman of the publicity committee, opened the second half of the program by introducing Mr. Pace, who in turn introduced Mrs. Chenault who present an oil painting depicting Negro Achievement done by Aaron Douglass, to the studio. Noah D. Thompson, treasurer of the committee then presented a purse to Mr. Browne who, for the first time since my acquaintance with him, was disconcerned. Ivan Nugen, soprano, representing the Martin-Smith School, sang and was followed by Channing Tobias, executive secretary of the Colored Division, boys' work, Y. M. C. A. The Jubilee Quartette came on again by special request and Dr. W. G. Alexander, or Orange, gave our achievements in medicine. Charlotte Murral, mezzo soprano, sang and accompanied herself, using her own arrangement. Alexander F. Miller of the Carlton Avenue Branch Y. M. C. A., and president of the Brooklyn Chapter of Omega Psi Phi Fraternity, gave an address on college fraternities, which was followed by an original composition of J. Berni Barbour. Charlotta Spears Bass of Los Angeles, Calif., then gave the achievements of women: Katherine Handy represented her father with a brief message; Richard L. Baltimore gave a talk on radio; Jimmy Johnson played his Negro Rhapsody, "Yamakraw"; and the hour closed with an appreciation to Joseph J. Boris, who conceived and directed the Negro Achievement Hours, by H. Eustace Williams.

It was an epoch-making event in racial broadcasting and was complimented by innumerable telegrams and telephone messages. The metropolitan dailies list it among the special features of the night and sent their representatives to the studio.

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Racial Consciousness-1929

MR. MENCKEN AGAIN

IN THE June number of The American Mercury, Mr. H. L. Mencken, the Editor, for the second time devotes his entire editorial to the Negro in America. He says a number of things that it will be well for us to seriously consider, among them being:

> "My belief as a sincere partisan is that, on the whole, their fallings short mount up to more than their gains, and that their present situation is far less cheerful than most of them appear to think."

There is much truth there. Of late years there has grown up a school of optimists in the Negro group that reminds one a great deal of the African ostrich who shoves his head in the sand and believes all is well because he can see no danger. Mencken rightfully criticizes the Negroes with whom

> "The thing that matters is not being a good Negro, but being a toney one."

That class of Negroes, in short, who, having become Negro-rich, are forgetting all about the black masses in their efforts to become carbon copies of jaded white aristocrats. Mencken is perfectly right in holding that:

> "The Negro leader of today is not free. He must look to white men for his very existence, and in consequence he has to waste a lot of his energy trying to think white. What the Negroes need is leaders who can and will think black."

One of the serious weaknesses of our group has been, and to an extent still is, the fact that some of our leading figures do not depend upon the black masses for their sustenance and to that extent cannot wholly be depended upon to be leaders in the true sense of the word. Far too many of our leaders have been selected not by Negroes but by white people. The situation is not as bad as Mencken paints it, of course. More and more of our leaders are coming from the ranks of Negro business. This is well. The more leaders we can get who are wholly or largely responsible to the Negro masses, the better will those masses be represented and led.

There is a great opportunity here for the fraternal orders and churches to select worthy leaders instead of grafters and rabble-rousers. These organizations are truly representative of the masses and are not controlled by white people. Doubtless with increasing literacy and education we can expect a different type of leader in the future from these sources. But there will have to be considerable upheavals before we can get leaders from these sources who have intelligence and vision and are not solely interested in lining their pockets and staying in office.

The situation of the Negro in the United States today is quite as critical as it has ever been, despite the claims of the optimists. It will require a high degree of statesmanship to enable our group to survive and prosper. A high degree of unity and loyalty is necessary and only real statesmen can inspire it. Certainly Negroes ought to be able to see this when white people can see it so clearly.

OUR LABOR PROBLEM

THE problem of where to get work is still the major one confronting Negroes in this country. It has always been the major problem confronting white workers as well, but Negroes are much worse off. Without a solid economic foundation it is idle to talk about great gains elsewhere. We can advise young men and women to get an education, which is all very well, but we need to furnish them with something to do after they get one. It is not enough to limit our efforts to going around begging white people for more and better jobs. Probably the industrial opportunities they are offering Negroes are increasing, but it is obvious that with millions of white people also clamoring for better jobs and competing with Negroes, the improvement of our economic condition is not going to be very rapid.

No, we must do more ourselves. We must continue to develop our group economy until it reaches a place where it can absorb some of our working people who now have little or nothing to do. There is, for instance, no reason why Negroes should not manufacture their own fraternal regalia, funeral equipment, furniture, shoes and clothing, in mills and factories owned by Negro organizations. Everywhere Negroes patronize their own churches, lodges, beauty parlors and barber shops, and the reason they do is because they are forced to do so. As a consequence these institutions employ more Negroes and make more money than any others we have. Certainly we can do much voluntarily as we are forced to do involuntarily.

There is along with the need for more statesmanship, a necessity for more group discipline. Negroes are always ready to criticize and ostracize the "white folk's nigger," but we never think of criticizing or ostracizing the Negro who will not patronize Negro business except when he is forced to. Unfortunately a large percentage of the Negroes are in the latter category. They harp on their race consciousness but when it comes to spending a dime they look around for a white place of business.

It would cause many Negroes to pause and do a lot of thinking if they could go to Salt Lake City and see the business establishments owned and operated by the Mormon Church. While there are certainly much less than a half million Mormons in Utah, their church probably does a greater volume of business than all Negro businesses put together. We have many organizations, church and fraternal, that could join their interests together and do the same thing. Not ten years from now, but today. Such a step would advance us farther economically and do more to solve our increasingly serious labor problem than all of our pleading to wealthy white folks to do for us what they even fail to do for the working people of their own color.

PETER SALEM HONORED

TRIBUTES PAID TO COLORED HERO OF BUNKER HILL AT THE MONUMENT ON BATTLEFIELD—NIGHT EXERCISES FOR PIONEERS OF AMERICAN REVOLUTION IN CHARLES STREET CHURCH—PROTEST POSTCARD WITH SALEM "WHITES"

Faithful to the cause of the race in honoring great figures of the race and bringing to public attention deeds of sacrifice for the nation, the Greater Boston Branch of the National Equal Rights League and Race Congress held exercises on Monday, June 17th, afternoon and night.

The Zion Conference lasted too long to send speakers to Bunker Hill, but before even more colored people than usual and nearly as many whites as usual, strong addresses were made at five o'clock on the monument lawn, close to the people who sat and stood about. Prayer was by Rev. Crump, President Albert G. Wolff told of colored soldiers at this first battle for the U. S. A. and that the first blood was shed by a colored man, Crispus Attucks. Mrs. M. C. Simpson detailed the dangers and sins of the country due to neglect to protect Colored Americans and the Hoover law commission made necessary by permitting such violations of the constitution. J. S. R. Bourne, Esq., described the protest and principles of the Colonists and showed taxation without representation still exists here. He brought out the aid given by colored soldiers then and since making prejudice contemptible. Dr. Jos. C. Pierce called for a real patriotism that would recognize the soldier aid and therefore equal rights for colored.

"White" on Post Card

Dr. Pierce, seconded by Editor Trotter, protested a post card sold there depicting the man who shot the British Commander as white. Secretary Trotter said at Bunker Hill several races and the common people generally saved the day, and the lesson for all was to oppose race hatred and discrimination and practice the doctrine that all good enough to called and requested to fight for the country were good enough to have all civil rights.

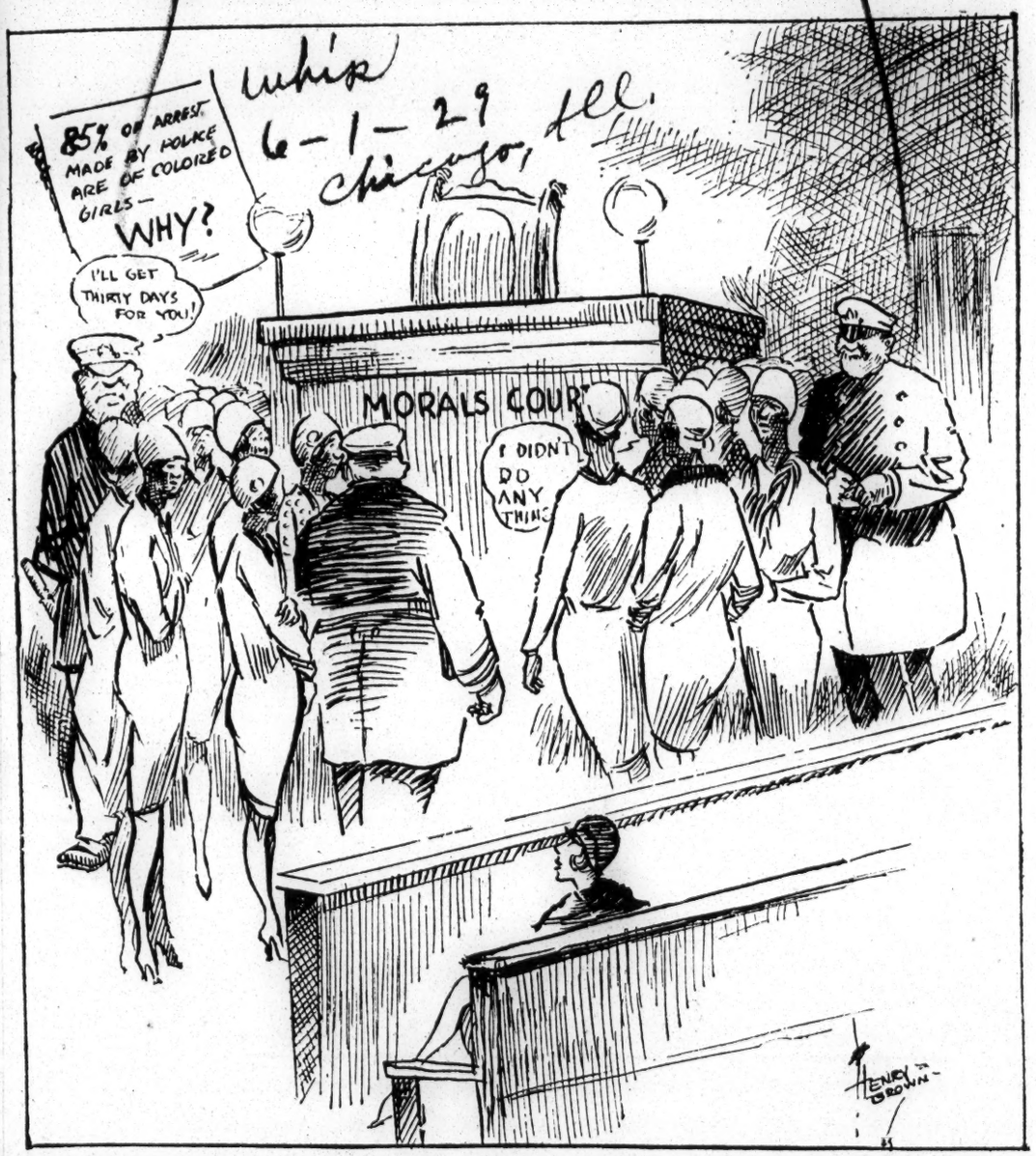
The evening service was before a representative gathering of race-loving people in the beautiful auditorium of the historic Charles Street Church. Splendid tributes were paid to Peter Salem and Salem Poor and the other colored soldiers of the Battle of Bunker Hill.

There Goes Your Money!

Hauling away to other districts the money made on the south side here continues to be the popular pastime of many vulture-like merchants. Gold you spend leaves your district and you never get any returns on it at all.

Part of the money made could be used on the south side to give employment to our boys and girls. And if you want to get back some of the money you spend out here, you will demand that the places where you trade employ boys and girls of color. —Henry Brown in the Chicago Whip.

The Shame Of The Morals Court


85% OF ARREST MADE BY POLICE ARE OF COLORED GIRLS— WHY?
I'LL GET THIRTY DAYS FOR YOU!
MORALS COURT
I DIDN'T DO ANY THING
HENRY BROWN

Last Monday in the Morals court approximately 85 per cent of the defendants brought before the bar of justice were colored girls. The Morals court seems to have developed into a place where our unfortunate women are herded indiscriminately and sent out to long terms in the house of correction often for minor offenses. It seems hardly credible that in Chicago with 3,000,000 whites and only 200,000 colored people, there should be 8 to 10 times as many colored people as whites arrested and jailed for vice. Is the fault with the attitude of the police or with our women?

Racial Consciousness - 1929

CHICAGO DEFENDER SAYS WARLEY "CAN'T QUIT"

The Chicago Defender in its leading editorial dwells on the hardships encounted by of May 4th, any man who tries to serve the Negro race.

The Defender says:

HE CAN'T QUIT

William Warley, valiant fighter and militant newspaper editor of Louisville, Ky., has decided that "race leading" doesn't pay. From now on, he say he will devote his time to looking out after his personal interest. His statement is the outgrowth of a suit which he caused to be filed in Louisville, and later had withdrawn. The suit, had it been successful, would have removed segregation from the park system of Louisville, and would have opened all the city parks to all citizens, without regard to color. Today there is only one public park in that city in which dark American citizens may seek recreation.

Mr. Warly, through his own newspaper, explains that he field the suit in the belief that citizens of Louisville, seeing the necessity of such a move, would come to his support. They did not. They followed the line of procedure set down by mose of our people throughout the country, and set back to watch the results of Mr. Warley's fight as though it were a personal affair.

In his statement declers that he is "tired of fighting battles single-handed for the rase that are not understood, are misconstrued and certainly unappreciated." Although the suit was filed some months ago, he said, "not an officer of the N. A. A. C. P. had shown enough interest in the matter to mention it. Not preacher or other 'leader,' business or professional man had shown any interest in the case."

Numerous other reasons are cited by Mr. Warley to emphasize hi determination to represent himself, and himself alone, in the future. He is tired of serving a race that is so unappreciative of his efforts in its behalf. He is tired of neglecting his financial interests and his physical well-being for a principal that meets with no popular support. In other worlds, an erstwhile strong fighter has weakened under the strain and has decided to retire to the ranks.

This is a peculiar race of ours. It reconizes no leaders and it cannot follow, yet it constantly cries to be led. It takes no part in its own battles and laughs when its warrior falls by the wayside, yet it glories in his success and shouts with him if he wins. It has no concreted opinino, it shines, like a nervous horse at efforts of others to bring it to direct objective, and it readly turns an ungrateful shoulder upon the one who strives hardest to lead it to the goal of ultimate freedom.

And so Mr. Warley's case, rather than being an exception, is the general rule in this matter of racial betterment. Instead **of being alone in his predicament, he is one of a class of thousands who have felt the same sting of public indifference as he has felt. He is just one of the great number of those who have sacrified for a cause. His case is far from unique. And in spite** of his discouragements and disappointments, he must not quit. But for men like him the race would be in a sorrier plight than it is, and it will suffer more if he throws up the sponge at this time. This race of ours must be saved in spite of itself, and men must come to expect years of fruitless, thankless fighting to achieve the result that they desire!

BLACK HUMANITY AWAKES

THERE are signs everywhere that the great race of Negroes are at last beginning to realize the need for a place "in the sun," a place that they can call their own, where they can secure that full, free, abundant measure of freedom, which belongs to them, as well as to others of the sons of men; where they can found a government strong enough to demand and secure redress for the wrongs which may be perpetrated upon Negroes, no matter where they may happen to dwell.

For this desire, and for this expectation, the Negro race has no intention to offer any apology to any man, or to any race of men for that matter. Created, like other men, in the image and likeness of his God, the Negro knows that the right to enjoy liberty, peace and happiness falls to his lot alike as to any one else. And that consciousness, which slumbered for a considerable while, is what is causing this great wave of unrest that will not subside, till "Africa is free."

The pernicious propaganda of brainy men of the white race, who had more self than soul, had its evil effects on the minds of black humanity for years and years without number. Nevertheless the light filtered through and penetrated the minds of Negroes scattered here and there at different points in the universe; and that same light has spread, and kept spreading, till today its enlightening effects have awakened the masses of black humanity; and henceforth there is no stopping of the progress of the black man, as he journeys on to his goal; to the founding of a national government of his own; and to the acquiring freedom, enlightenment and all that is necessary for the happiness of himself, and his children's children.

There is no more keeping the Negro down because of his belief in "white superiority." The Negro has come to realize the falsity of that statement; hence it has lost its magic effect; and anything, or any man that would keep the race of Negroes back will have to resort to something more tangible than mere abstract propaganda. The Negro has come to that point in his existence when he is demanding from all men proof for any claims of superiority. The Negro, in this Twentieth Century day realizes that being in the full possession of the powers with which the Creator endowed him he has no right to truckle to any man. He knows full well, that the present day civilization of the world owes a deep debt of gratitude to his ancestors for the great enlightenment which the world has received; therefore he has come to know that the old doctrine which has been taught by the white race, for ages, in their desire for world domination, is but so much trash.

Because of this realization, and also the realization that a great wave of new race knowledge is being showered upon the world today, so that he who runs may read; and because these very records bear unmistakable and incontrovertible proof of the prowess of the fathers of the race, in every line of activity, and of the fact that they were the first disseminators of knowledge upon this planet the Negro, awakened by the clarion call of the illustrious leader of the Universal Negro Improvement Association, the Hon.

The Shame of the Morals Court

A pathetic, debasing flagrant example of police and judicial unfairness may be witnessed any day in the week preferably on Monday morning at the Morals court in Chicago. There you will see hundreds of young women yanked into court, heavily fined and sentenced to serve terms in the House of Correction. The policemen who make these arrests, some with sufficient cause and provocation, but many others indiscriminately work under orders emanating from the Stanton avenue, the Pekin and the Forty-eighth street stations. Very few arrests are made by officers working out of other districts, in fact a study of the records in the Morals court reveal that seventy-five per cent of the cases tried in this court involve colored women. It is a common thing to notice sixty or seventy colored prostitutes before this bar while there will be only a scant dozen whites. Yet there are over three million white people in Chicago while there are only around two hundred thousand colored. We have yet to hear or read that the wanton white girl in Chicago has ceased to peddle her flesh. It clearly shows that the cops are laying on our women and laying off the whites.

Judge Finnegan, now sitting in the Morals court, seems to conduct his affairs under the theory that punishment meted out to these sordid creatures should be punitive and not corrective. His conduct is just the opposite to the humane consideration given these fallen girls by Judge Joseph Burke who formerly sat in that court. It seems that Finnegan and the cops are extremely hard on these dusky offenders and utterly unconcerned with the fact that a cruel, economic force underlies a large degree of such wantonness.

We hold no brief for prostitution, neither do we hold a brief for illegal arrest or entrapment. We see no reason why the rules of evidence governing these cases cannot be followed. The policemen should be required to gather their evidence according to the mandates of the law and if the law is wrong it should be repealed in the legislature. The court has no right to sit up on the bench and make law as did old Lord Coke when there was no law.

With all of the outlawry, banditry and murder in Chicago, with all of the unsolved crime it appears to us to be anachronistic for the cops to concentrate their efforts on the scarlet women. Enough has already been printed about the crooked cops in Chicago

and it is not necessary for us to comment but we the taxpayers are paying their salaries and the property owners, the bar associations, the churches and the press should give drastic consideration to this grossly unfair system of dealing with our scarlet women. We have nothing but contempt and disgust for the kind of justice meted out by such judges as Lyle and Finnegan. Maybe we will meet them at Phillipi. Who knows?

Again the Morals Court

We are informed that certain forces associated with affairs in the Morals court are desirous of having the representatives of the colored press in Chicago pointed out to the end that they will be embarassed and insulted. The representatives are not impervious to either embarassment or insult but it has been their custom for the last ten years to cover the affairs of interest to them in Illinois courts and they will continue this custom in the future. If the comment issuing from the columns of this paper are offensive to court officials no attempts at embarrassment or insult will cause any reversal of our attitude.

As was stated last week and several times before the system in vogue in the Morals court is not at all suited to us and we do not believe that the action of the police officers in haling in our recalcitrant women and overlooking others is sound police service; neither are we in accord with the practice and tendency of certain Municipal court judges in admitting evidence in these casess contrary to the law.

The situation in the Morals court is in need of review by the higher officials, and wide-awake citizens are determined that some kind of formal protest shall be registered. Nobody is concerned with the resentment of the court officials, for this is Chicago and not Haiti. We know just what the constitutional grant of freedom of the press is and with that knowledge we have always endeavored to use that sacred grant with dignity and decorum. This right will not be abused by us, neither do we intend to see it abridged by others. The Morals court system of presenting seventy-five per cent. of its offenders before the bar in color rankles within us and no intelligent law abiding group should permit it.

A GROWING TENDENCY

There seems to be an ever increasing tendency on the part of many of our people to fritter away their hard earned pennies or suddenly accumulated funds in the unnecessary things of life. Instances of this kind of thoughtless spending often comes to our attention, for example: About six months ago a man who was very methodical, careful and painstaking in his mode of living, died and left his wife and three small children sufficient funds to assure them a decent living for at least two years, or until the wife could readjust her affairs. But, unfortunately, the woman was not of the man's make-up, she was not thoughtful for seeing and close in her idea of living, so she expended a large portion of the fifteen hundred dollars paid her from her husband's insurance, in a second hand automobile and a great more she spent in other foolish ways. Today she and her children are about to lose the little cottage her husband had bought for them and the gasoline buggy in which she was riding her friends around stands in the back yard, ready long since ready for the junk pile. The crave for pleasure, a big time and a big show among our friends often costs us dearly. In this particular instance, had the money which was so foolishly spent in the purchase of an automobile and its accompanying pleasures, been used in the payment of the remaining notes on the home, this little family of four would probably be enjoying the comforts and pleasures of their little cottage today instead of worrying over the fast approaching day when they will be forced to vacate the house which this husband and father had contracted to buy for them as a home and which in all probability he would have paid for in course of time had not death intervened. It is natural for every family to want an automobile, a radio and all the other luxuries of life for they bring much happiness and enjoyment to those who can afford them, but it is positively foolhardy for us to place the pleasures of owning a car and having our own radio and other like pleasures above the possession of a home and other necessities. There appears to be an increasing propensity these days for people to live beyond their means, a fault which invariably results in embarrassment and oft times sorrow and disaster.

The average Negro just has no cinfidence in himself and therefore in his race—and we didn't say the average ignorant Negro either. This is even true of Negroes who have had the advantage of some little schooling. If anyone doubts this, just let him watch the next gathering of Negroes—some kind of a board or trustee—who have the employment of someone to do some kind of work—it makes but little difference what the character of the work be, since it is not common labor. If there be white men and colored men equally competent to do the work, the chances are there will be a greater number of Negroes who advocate the employment of some white man to do it. Why? Because he doesn't believe in himself. We often wonder just what such fools hope for their children.

The term "nigger" is used publicly only by the more ignorant and uncouth whites. The National Broadcasting Company ought see to it that announcers over its radio systems are men of highest training and culture. Such men would know enough not to use such a contemptuous terms. There are thousands of colored people who enjoy their radios but such display of uncouthness does not increase their pleasure.

NEGRO HAS WON REVOLUTION IN PUBLIC SENTIMENT, SAYS DU BOIS

Cleveland, June 27—The American Negro stands on the threshhold of a new era, having won a revolution in public sentiment during the past 20 years, dcelared Dr. W. E. B. DuBois Editor of The Crisis Magazine, delivering the opening keynote address last night before the 20th Anniversary Conference of the National Association for the Advancement of Colored People. The Conference will be continued here through July 2.

Reviewing the twenty years of the Advancement Association's activity Dr. DuBois contrasted the difficult situation of colored citizens of this country twenty years ago with the advantages they have won and now enjoy.

"Twenty years ago," declared Dr. Du Bois "there was scarcely a reputable scientist who dared to assert the equality of the Negro race in any essential particular. Africa was assumed to have no history and there was only one college in the United States that offered a course of study in Negro history and psychology. Dunbar, Chestnutt and others were writing but they were looked upon as exceptional and no one for a moment dreamed of counting American Negro literature as part of the literary gift of America.

"At this time in 1909, they were lynching three Negroes every two weeks and in the previous decade, Negroes had been lynched at the rate of 78 a year. The Supreme Court had never passed on the legality of the 15th Amendment and southern ...e repeal of the 14th as Texas did. Tillman and Vardaman were in their glory. Vardaman declared in 1909 that 'the most illiterate white man is better equipped to understand the scheme of this government and to vote intelligently than any Negro.'

"George White, the last of his race to sit in Congress until 1929, left Congress in 1901. The attempt of the Negro to vote independent of the Republican party was laughed at in 1908, vigorously denounced in 1912 and regarded as treason to the Negro race even as late as 1916.

"It was declared by all reputable authorities that the fate of the Negro race in the United States was extinction nad death, and that what ...berculosis did not do, crime and ...nefficiency would finish. And finally it was said by the Negroes themselves, almost unonimously, that real effective organization for the attainment of the rights of black men in America was impossible.

"But we disregarded the advice of our friends. We went in for agitation. We pushed our way into the courts. We demanded the right to vote. We urged and pushed our children into college. We encouraged our children in college; with a recognized African history and in sea- and art; with the reappearance of Negro art and literature. We ...nized place in American literature civilized American can deny."

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Racial Consciousness - 1929

BUSINESS, A LOW WAGE CURE

So long as Negroes are limited to common labor, low wages, and cut-throat competition are bound to be our lot. Our reliance to work up to skilled labor and business., The few already skilled and in business must be multiplied many times. With so much at stake, Negroes in their business ventures are too happy-go-lucky. Our efforts already suffer two handicaps, lack of experience and limited capital. Fierce determination and intensive application are our only aids, and these the race business men neglect to use, when they give patrons indifferent treatment or imperfect goods. They depend too much on the argument "this is a race business which should be patronized by race people." It is strange indeed that the average Negro business man has never seen the matter from the patron's point of view, which is "this is my fellow race man, and deserves the best there is in me." The folly of the business men unfortunately has never been corrected by their patrons, who also are happy-go-lucky, making little distinction between better and worse race businesses.

It is no virtue to be a Negro, any more than it is a sin. Race is just an accident of nature, leaving it to the individual to prove his worth. No matter who we are by birth, we are builders of our own fortune. Kansas City Negroes spend twenty million dollars a year to live; Nearly half that money goes to man power, the balance for materials. The proscription we suffer takes from us our share of the labor cost under white business management and our woeful inadequacy as business men loses even the labor part of our own expenditures. Only by emerging from common labor can we prove we should be employed indiscriminately and only through Negro business conducted successfully have we a ready means of demonstrating fitness. Negro business is therefore our entering wedge, a tool dulled by the happy-go-lucky thoughtlessness of Negro business man and public.

In DuBois' footsteps have followed men like that walking encyclopedia at Tuskegee, Monroe M. Work, E. Franklin Frazier, Chas. S. Johnson and Forrester B. Washington. These are some of the gentlemen in black who have made it impossible for men like Odum and Woofter to sit supinely in the midst of the worshippers of error and see truth forever on the scaffold.

These scholars have flown, gentlemen, and the brighter products of the University of Georgia will continue to fly until you abandon your eighteenth century methods and turn on the light of academic freedom, so that the pure scientist, working in his laboratory, may dispose of an unfavorable social fact even as a chemist in the impersonal prosecution of his line of science, disposes of an unfavorable precipitate.

Montgomery, Ala., Advertiser
Wednesday, April 3, 1929

CAPITALIZING THE "N" IN NEGRO

"The Listener" in the Boston Transcript cites as remarkable the practice of the Virginia Quarterly Review in spelling "Negro" with a capital N, and the similar practice of Miss Ellen Glasgow, the novelist, of Richmond.

There is, of course, no necessary relation between one's disposition toward the Negro and whether one writes the word "Negro" with a small letter or with a capital.

The State spells it "Negro" for precisely the same reasons that it capitalizes Caucasian, Malayan, Mongolian, Tatar, Eskimo, and so on.—The Columbia State.

It is remarkable what store the Negroes particularly the leaders of the race, set by the capitalization of the initial letter. They are constantly campaigning to bring about the general use of the capital "N" and regard it as a matter of great importance. Some of their newspapers are particularly active in the endeavor to promote the general use of the capital letter, and we know of at least one of their publications which celebrates editorially every time an additional white newspaper adopts this policy, especially if it be a Southern paper. It is regarded as a signal victory whenever a newspaper adopts the capital "N".

The attitude of the Negroes is of course readily understood. To them it is a mark of recognition, a sort of symbol of dignity.

As a matter of fact, it is doubtful, from the standpoint of strict orthography, if it is proper to capitalize the word in general usage. Etymologically, the word does not properly take a capital. Its derivation is from the Latin "niger," which means black. Accordingly, in general usage, it is no more proper to capitalize Negro than it is to capitalize black man, or white man.

There is a usage, however, in which it is customary and proper to capitalize Negro. That is when the word is used in an ethnological sense. In encyclopedias and dictionaries the word is generally capitalized when it is used in this sense, and uncapitalized in ordinary usage.

It does not follow that because the terms Caucasian, Mongolian, Eskimo, etc., take capitals the word Negro should be capitalized. The corresponding term for Negro is Ethiopian, which is of course to be capitalized. For an analogous case, take the word Indian. We capitalize Indian, but we do not generally capitalize the term redskin. Likewise, strictly speaking, it is proper to capitalize Ethiopian and leave Negro uncapitalized. The term redskin corresponds to the word Negro in de noting the color of the skin.

But even so, this distinction is rather thin, and there should be no objection anywhere to capitalizing Negro in general usage, especially if it pleases the Negroes to have it capitalized. For its part, The Advertiser is agreeable to it, and (barring typographical errors) follows this policy in its editorial columns. Many newspapers throughout the country, including a number in the South, have adopted this practice.

REPORTER
Chester, S.C.

APR 25 1929

There are hardly any of us that don't drive too fast at times, and there are some with a veritable speed mania who drive at a break-neck rate, whether there is any necessity for it, or not. The foolhardiness of this sort of thing is referred to as follows by The Yorkville Enquirer: "How cheaply do men sell their lives and sometimes the lives of others. Take for instance, the case of Mr. McBrayer last Saturday in racing the train for a moment's feeling of triumph. Had he but seen what could happen and did happen just over the hill, would he have tried to beat the speed of the train? Take the case of the negroes out at Sharon Sunday afternoon. Was their time so valuable that it would have amounted to anything in dollars and cents, had they been a little more cautious and driven their car just a little slower—maybe used a half pint less gasoline to the mile ,and been content to have reached their destination possibly ten minutes later than they would have everything gone as they expected? As valuable as may be the moments in the life of President Hoover, or of the Rockefellers, the Morgans or others high in the business world, would they lose much if they traveled a bit slower? Would the ordinary fellows like you and me, be able to count the loss of ourselves if we cut our traveling speed 10 to 20 per cent, and brought ourselves and those who might be with us within the limits of safetv?"

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PROPER TITLES FOR COLORED WOMEN

News dispatches of last week reported a very commendable stand taken and courageous act committed at an interracial meeting held at Greensboro, N. C., when reporters of the white daily newspapers sought the Christian names of the colored women attending the parley, in order to avoid calling these women "Miss" or "Mistress."

When this information was requested of Miss Clara Cox, the white president, she readily saw into the game and declined to give these white reporters the Christian names of the colored women present; declaring that if these colored women could not be given their proper titles, she herself preferred to have her name appear in the newspaprs as "plain Clara Cox."

The fact that so many Southern white people object to employing the proper titles when referring to or addressing colored women, shows that the South's wonted boast of being so chivalrous to womanhood is predicated on color and not on sex.

Most Southerners hold to the silly opinion that to call a colored woman "Miss" or "Mistress," or a colored man "Mister," is an act of "social equality;" when as a matter of fact, we omit titles when conversing with intimate friends and close associates, but when talking to those who are not so intimate or close, common sense dictates that some title be employed.

Southern whites will call colored men "Doctor," "Judge," "Captain," "Colonel," 'Reverend," "Professor" and such titles denoting special training and professions, but will balk and have a thousand conniption fits before they will call them "Mister" or their daughters and sisters "Miss" or their wives, "Mrs."

The terms "Miss" and "Mistress" are nothing more or less than designations the social world employs to differentiate single from married women; and the terms have absolutely no social significance as such; and if any race on the face of the earth should know this, it is the white race.

In this connection we need to use titles more, ourselves, when referring to our women, and our women should not be so timid that they will fail to let people know they have certain titles and must be addressed as such when spoken to or written up in the newspapers.

This North Carolina white woman, leader in interracial activity in her state and section, has the right spirit for bringing about better amity and goodwill between the races; and if the start along this line can not be made in interracial organizations, then the movement is foredoomed to utter failure.

We have been present at one or two so-called interracial meetings and have heard some white members of the commission not only refuse to even call the colored ministers "Reverend," but in their reference to members of the colored race these white speakers would use the abnoxious term. "darky," with the insult going unchallenged and unrebuked by the colored members of the interracial body.

After all, the intelligence, civilization, culture and Christianity of a race are determined, not by their material possessions and accomplishments in the fields of art, science, commerce and what not, but by that race's willingness to do by other races as it would have other races do to and by it.

If the white race is as superior and refined as it professes to be, and has reached such a lofty pinnacle along cultural lines, it seems a serious reflection upon this highly touted Anglo-Saxon civilization that its exponents are unwilling to be as civil, humane and considerate of the women of other races as of their own, and that they will refuse willfully to accord women of other races the honor and respect that they demand other men and races accord theirs.

There are some white daily newspapers in the South, even in Texas (despite the fact that Houston does not have such a paper) which will employ the proper titles when mentioning colored women in their local columns; and yet colored people continue to support and enrich these papers which do not and will not acord the proper respect to our women.

"DARKIES"

We are not departing from the line we have drawn for ourselves above by this reference to an article in the Herald-Post. But we are just calling attention to the diffrence in the treatment of the same subject by writers on the three white dailies. "Hearts In Dixie" is an all-talking movie with an entire Colored cast showing at one of the local theaters. The theatrical critics of each of the dailies attended, of course. Two of them gave excellent write-ups and reviews and apparently had some consideration for Colored readers. But the Herald-Post critic went out of the way to slur that paper's Colored subscribers.

Such expressions as these may please the Herald-Post's white readers—but we doubt it: "The desire of the old darkey," "as well as the sorrows of the darkies;" "his Southern darky accent;" "the darkies strut their stuff."

Now get us right. We are not kicking, we are not fighting the Herald-Post. Just as a contrast we made the observation. We know or are inclind to believe in the light of recent events that not a single Colored reader will stop taking the Herald-Post because of that insulting kind of reading. So it alright with us.

N. Y. EVE. WORLD

APR 23 1929

CAPITAL N FOR NEGROES

ALBANY, N. Y., April 23 (U. P.)—Race recognition for colored people gained a step in New York State recently in the announcement by the State Educational Department that henceforward the word "Negro" must be spelled with a capital letter in the schools of the State. The ruling came as the result of efforts of the M. C. Lawton Club and New York State Federation of Women's Clubs, it was said.

STANDARD

APR 19 1929

The regents have ruled that Negro shall be spelled with a capital N thus giving the race recognition on par with Indian, Chinese, etc. It is a wise decision, tending to elevate race consciousness and dignity in the colored people.)

Racial Consciousness - 1929

The Capital in "Negro"

From the Home Mission College Review

Very recently we have observed in the press renewed discussion of the printing of the word Negro. The Atlantic Monthly uses a capital; so do representative firms in New York, such as The Macmillan Company, Doubleday, Doran & Co., The Century Co., Duffield & Co., Harcourt, Brace & Co., and Alfred A. Knopf, Inc.__The Virginia Quarterly, in a recent article on the novels of Ellen Glasgow, called attention to and justified the use of the capital; and this is regularly used in the editorials of the Raleigh News and Observer and several other prominent Southern papers. On the other hand some Northern editors are slow to make the change. The new Encyclopædia of the Social Sciences, with headquarters at Columbia University, is using the capital; but we understand that the great Dictionary of American Biography, the first volume of which has recently appeared, has formally adopted the policy of using the small letter. The matter is not a little one; it involves the very integrity of the race.

The word Negro, while originating as the Spanish or Portuguese word for black, is now the formal name for a race or group of people, just like Indian or Jewish or Bantu or Anglo-Saxon. Frequently in newspaper parlance the word has been used in contradistinction to white, both being printed with a small letter. It is obvious, however, that black, not Negro, is the opposite of white. Closely related to this matter is that of the use of courtesy titles Miss and Mrs., which even today some church-going people refuse to give to Negro women. Such people seem to forget that the title Mrs. is not simply a matter of Christianity but one of law and civilized society. We were happy to observe that at the meeting of the North Carolina Commission on Interracial Cooperation in Greensboro early in March the chairman of the church women's section refused to give to reporters the first names of the Negro women attending on the ground that the proper titles would be omitted in print, and later said that unless these women could have the titles she herself would prefer not have one. Dr. C. W. Jackson, general chairman of the Commission, said: "One of the convictions that we need is the fact that the Negro is a human being. We must decide that as a human being he has certain inalienable rights and that these must be respected. We must believe in justice in all phases of life." All of this is very encouraging. The only pity is that in this supposedly enlightened age it is still necessary to call attention to such basic principles.

Between The Lines

By GORDON B. HANCOCK

Surrender Or Retreat

When the students at Lincoln University express a preference for a white faculty, many appear greatly surprised. We are surprised not at the preference expressed, but at the courage which prompted it! Lincoln students had the courage to express what eleven-tenths of the Negroes feel, with but few exceptions. At heart Negroes believe in white people, many very bitsting preachments to the contrary notwithstanding. The Negro's God is white and none others need apply, and the only angels which ran impress members of the Negro race are "white angels." It may be different some day but not yet! The greatest idol in the heart of the Negro is the white man and there will be a long lapse of years before this idol is cast down. Lincoln students will get over their distorted conceptions of human worth much more quickly than most Negroes who are hypocritical enough to talk black and vote white wherever and whenever occasion is afforded. If we cannot concur with Lincoln students in their appraisals of human worth, we can, at least, admire them for their frankness, althohgh such frankness would be more becoming to the "Mr. Charley" type of Negro of the past generation than to young Negroes exposed to the world's best culture. While sensible men may not censure these students, it is earnestly hoped that they may soon recover from that most dreadful of all present day afflictions, "color-worship"!

* * * *

The "Jim Crow" nature of the Negro's business success corroborates our assertion that Negroes prefer "white" with "black" as a second choice only. It is in the field of insurance that the Negro has made greatest business strides, due in large part to the fact that white insurance companies discriminated against Negroes. As in insurance, so in other fields of business endeavor, the Negro entrepreneur has profited by the white man's discrimination and segregation. It would take a social Eintein to determine whether our commendable business beginnings are due to our own loyalty or to the white man's prejudice. Recently there came to our attention an incident while not conclusive is nevertheless suggestive of a deep-seated moral disease that afflicts the Negro race. A funeral was in prospect. Money was raised for a floral tribute by a certain group—professional group. They raised $25.00 and passed a Negro florist and went to a white florist to make their purchase. The same group later wanted some ferns with which to adorn the the church, and borrowed these from the Negro florist whose establishment they had passed. Borrowing from the Negro and buying from the white man is a current expression of the Lincoln spirit and it prevails in far too many situations, This will change some day but until that time the Negro business man must expect to walk a rocky-road. The Negro race will recover but not until after great disaster has been wrought among those who had hoped for better things.

* * * *

Contrary to the prevailing evaluation of the data submitted by the Lincoln students, the significant revelation was not their deliverance on faculty preferences, but in their expressed desire to enter the professions and remain, or go North. Preference for a white faculty pales into insignificance beside this larger desire of getting away from the South and its problems. It is pathetic to see a young educated Negro who seeks to escape the sufferings and humiliations of his oppressed people. Suppose Moses had preferred the pleasures of Pharoah's court; suppose young Joseph had forgotten Israel; suppose Booker T. Washington had deserted Tuskegee! The majority of the Negroes are still in the South and will be for many years to come. The oppression of the Negroes is severest in the South and this will also be true for years to come. The suffering therefore of the Negro race will be concentrated in the South. To see the educated Negroes seeking or desiring to escape is pathetic and discouraging. Who will inspire the heart and nerve the fighting arm of the lowly Negro if the educated Negro surrenders? The educated Negro who remains in the South "retreats" but he does not surrender. To retreat is at times strategic, for ofttimes the battle may be renewed with a greater assurance of victory; to surrender is to concede defeat and just how the young educated Negro can make such concessions while the less advantaged of his race are keeping up the fight, is mystery!

* * * *

Every time the Southern Negro rides a Jim Crow car or submits to segregation he "retreats", but he only seeks ways and means of renewing the conflict. Such course is no disgrace! No man is whipped until he stops fighting! When the educated Negro seeks to leave the South, the scene of the greatest conflict, he virtually surrenders in that he quits the battle or seeks to do so. That there should be some educated Negroes in the North is natural and necessary, but that students should express in such decisive fashion their intention of deserting the Southern Negro in his fight for a larger freedom strikes us as treasonable and dangerous. The rural Negro has been in a large measure deserted by the Negro professional, and now that the educated Negro in many instances is planning to desert the Negro of the South, gives reasons for the direst apprehensions. The extent to which Lincoln students expressed the sentiment of this generation of Negro students they set forth a situation that calls for the race's acutest attention. If the unfortunate Negro of the South is deserted by the fortunate Negro of the North and South, there are reasons to believe the race will have great tribulations in the years immediately ahead.__We can pardon the educated Negro who retreats, but we have nothing but contempt for the Negro who surrenders. To desert the Southern Negro because life in the South is restricted, is to surrender in the battle for manhood rights. Can the educated young Negro afford it?

* * * *

And So Forth

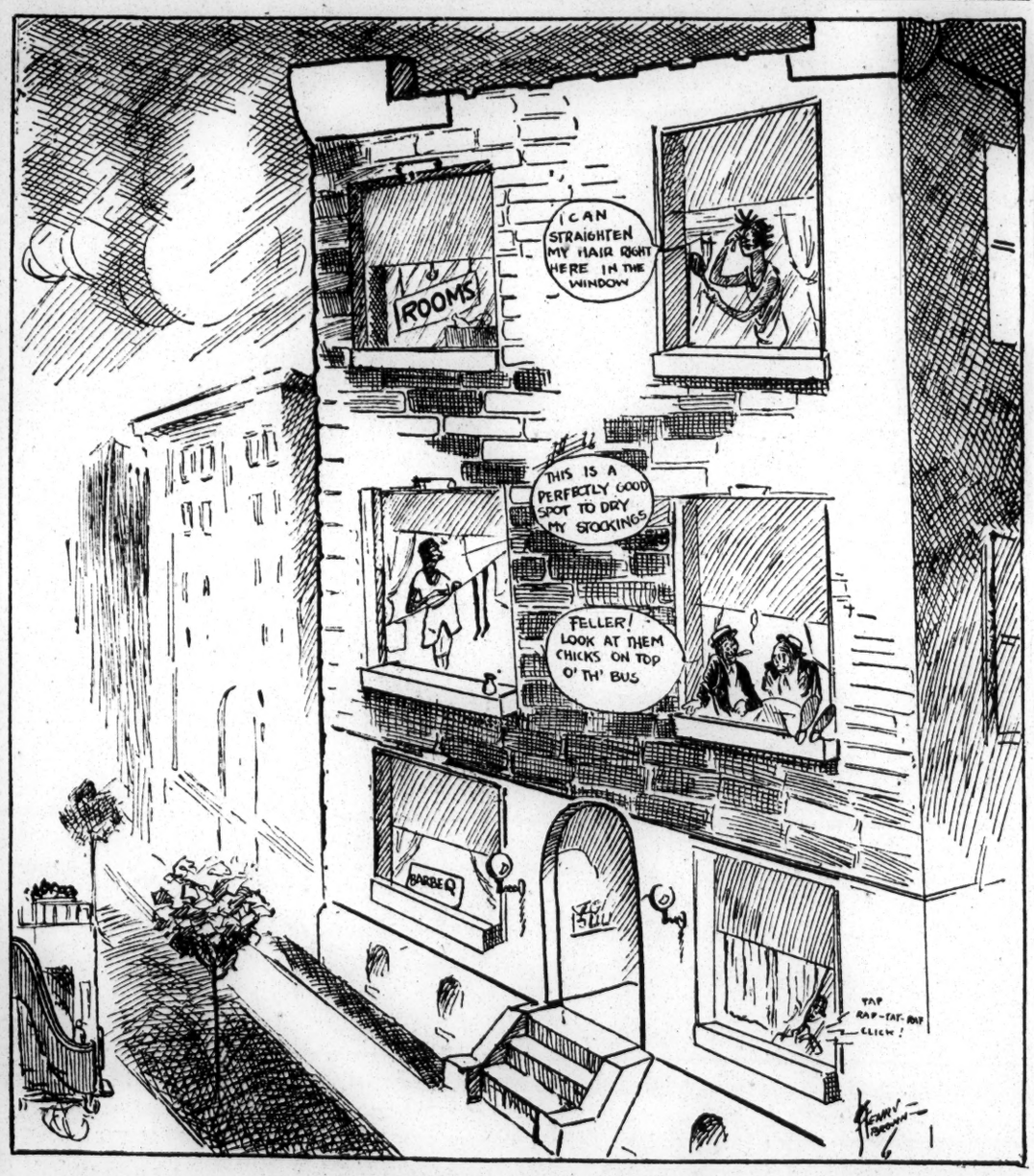
NEGRO HOUR TO BE HEARD FROM JERSEY STATION

Herald Tribune

J. J. Boris announces that after 85 consecutive weeks of broadcasting the Negro Achievement Hour over WABC, the feature was discontinued with the prgoram of Friday evening, August 30. In future, beginning Sunday, September 8, the hour will be broadcast over station WAAT, Hotel Plaza, Jersey City, N. J., each Sunday from 1:45 to 2:45 p. m. a-14-29

The program will continue under the management of Mr. Boris. Rudy Horst Jr., formerly sales director, and H. Hampton, former announcer for WABC, is also on the staff. A contest will be conducted, beginning with the opening program on September 8, and among the prizes to be awarded are a scholarship at the Lincoln Secretarial School, a radio set from the Jackson Music School and a Fried-Eismann Speaker from the Dunbar Rario Engineering Co. It is planned to bring a line to Harlem for direct broadcasting.

The Things That Cause Race Prejudice—No. 3


ROOMS
I CAN STRAIGHTEN MY HAIR RIGHT HERE IN THE WINDOW
THIS IS A PERFECTLY GOOD SPOT TO DRY MY STOCKINGS
FELLER! LOOK AT THEM CHICKS ON TOP O' TH' BUS
BARBER
TAP RAP-TAT-RAP CLICK!

In the south and in the smaller cities of the north, we complain because the white people seek to relegate us to the worst parts of town, where the streets are unpaved, the sewage is neglected, and general public improvements are entirely unknown. We clamor for an equal opportunity to live in good homes and in good neighborhoods, and yet, here in Chicago, with access to one of the finest boulevards in the world, and favored by all modern conveniences, we bring the slum complex with us and desecrate beautiful neighborhods with the disgusting sights pictured in the above cartoon.

Hoover to Meet Memorial Commission

WASHINGTON. (CNS)—President Hoover has called a meeting of the commission for the proposed National Negro Memorial Association to meet with him at the White House on December 5.

Plans for a site for the memorial building and the early opening of the national campaign will be discussed at this meeting.

The commission will have charge of the campaign to raise $500,000 for a memorial to Negro achievements in America in honor of the contribution of the Negro to American civilization and their achievements as a race. After the money is raised Congress will contribute $50,000.

The campus of Howard University is the only location so far suggested for the proposed memorial.

The commission is headed by Ferdinand D. Lee.

Joke Says Pickens

..EW YORK.—Williams Pickens, N.A.A.C.P. secretary, said today that the commission was a G.O.P. joke. If the Congressmen were serious they would vote funds to start it.

"Even then," says Pickers, "the commission could hardly hope to raise half a million from colored people in many years. The colored people find it hard to get together half a million dollars in ten years to keep themselves from being disfranchised and lynched.

"And now, what will be the next little joke that a Republican administration will hand over to the 'darkys'?"

HARLEM BOILS ABOUT OFFENSIVE TITLES

Condemns Broadway Shows Making Use of the Word "Nigger."

GARDNER CENSURED

Acceptance of Publicity Job Thought Unwise.

NEW YORK—With the developing undercurrent of protest against the use of the word "nigger" in so many broadway shows, comes the information that Chappie Gardner, former member of the "Harlem" cast, has been employed as publicity man for 'Big Nigger," one of the latest plays with an offensive title.

Surprised at Gardner

Harlem is plainly "hot under the collar" and the fact that Gardner accepted the job, regardless of any flattering offer made him, comes as a surprise to his associates, who think it very unfortunate that Gardner should be associated with a production which seems to have as its purpose the revelation of an unfair side of Negro life.

Cite Failures

It is believed that this constant repetition of the word "nigger" was the cause of the failure of "Goin' Home," one of the strongest dramas yet presented on Broadway, telling the story of a colored American who married a French woman. It was instrumental in the downfall of "Harlem." The only show to survive the constant use of the epithet is "Porgy" which is subsidized by the "Theater Guild." It is estimated that had no persons other than the members of the Guild attended the production, "Porgy" it would have run eight weeks on Broadway. But for some unknown reason, it caught hold and the public is still flocking down to the Martin Beck Theater to see the story of Catfish Row in Charleston, S.C.

Many argue that no matter what a show may be, as long as it gives Negro actors employment it is a good influence. That is only one side of the question, according to a well-known actor in Harlem. He deplores the situations which force colored actors to accept parts in mediocre plays of race life, tending to cast an evil influence on public opinion and sentiment toward the colored American.

Greensboro, N. C., News
Saturday, October 19, 1929

Negro Memorial Group Appointed By President

Daily News Bureau and Telegraph Office
623 Albee Building (By Leased Wire)

Washington, Oct. 18.—In accordance with provisions of an act of Congress of March 4 creating a commission to supervise erection of a national memorial building here as a tribute to the negro's contribution to America and his achievements along all lines, President Hoover yesterday appointed eleven commissioners, three of whom are residents here. They will meet at an early date to organize and formulate plans for carrying out the provisions of the act and the objects of the memorial association.

Congress authorized an appropriation of $50,000 to become available when $500,000 shall have been raised. The proposed memorial building will cost not less than $500,000, while present plans of the promoters call for an expenditure of $2,000,000.

In appointing the commissioners, the President selected national representative men and women who are engaged in educational and historical work. They were not considered politically as the movement is non-partisan.

The commissioners include Ferdinand D. Lee, founder and president of the National Memorial Association, Washington, D. C.; Dr. John R. Hawkins, president Prudential Bank, Washington; Mrs. Mary Church Terrell, civic worker and lecturer, Washington, D. C.; Rev. J. R. Ransom, presiding elder of the A. M. E. Church, Topeka, Kansas; Rev. H. Clay Weeden, general secretary of the A. M. E. Zion Church, Louisville, Kentucky; Webster L. Porter, publisher and editor of the East Tennessee News, Knoxville, Tennessee; Judge William C. Hueston, commissioner of education for the I. B. P. Order of Elks of the World; Rev. L. K. Williams, president of the National Baptist Convention, Inc., Chicago, Illinois; Paul Williams, registered architect, Los Angeles, California; William G. Pearson, banker and educator, Durham, North Carolina; Mrs. Mary McLeod Bethune, president of the Bethune-Cookman Institute, Daytona, Fla.

Hoover Appoints Negro Memorial Commissioners

Washington (CNS)—In carrying out the provisions of an act of Congress of March 4, 1929, creating a Commission to supervise plans for the erection of a National Negro Memorial Building in Washington, D. C., as a tribute to the Negro's contributions to America and his achievements along all lines, President Hoover appointed eleven persons to be members of the National Memorial Commission. They will meet soon to organize and formulate plans for carrying out the provisions of the act and the object of the Memorial Association.

Racial Consciousness – 1929

Post-Tribune Should Treat News Without Any Discrimination

A Negro newspaper should champion the cause of the race which it serves. It should be the leader in the battle against segregation and discrimination. The Negro public expects such a policy and is justified in doing so.

But when we strike against jim-crowism, let us strike hard and effectively. Let us kill it at its source. Let us destroy segregation in all of its phases.

It is for this reason that we are opposed to jim crow news columns in white newspapers.

Last November the cry of segregation was raised by many of those who attended the first of the civic concerts of Gary. "Such action is barbarous," they said. "We should be allowed to sit anywhere—we paid just as much for admission as anybody else."

We notice that those who bellowed the most at this "racial insult," and who have threatened to bring suit against certain local amusement houses for jim crow seating arrangements, try their very best to have their names appear daily in the jim crow column of the Gary Post-Tribune.

Everyone knows that Negroes pay as much for that newspaper as do its white readers. Then, by the Negro's own reasoning, he should have his social events inserted in the regular social column of the Post-Tribune instead of under a special heading, "News of Gary's Colored Folks."

We believe that if the colored folk here insisted upon the insertion of their news in the regular social column, it would be placed there. If the editors of that publication objected to giving the same service to its colored readers it gives to the Caucasians, then every Negro in Gary should withdraw his support.

While we hold the daily paper to blame for starting the column, we believe that the responsibility for its continuation should be placed on colored folk. If they did not send in news to it, it would sicken and die of undernourishment.

Perhaps it is a little too much to hope for a balanced viewpoint from some Aframericans. Perhaps we are unduly optimistic when we think we can show those of the race who condemn certain jim crow practices and sanction others the error of their ways. We sympathize with the author who said, "Consistency, thou art a jewel." He must have been acquainted with the supporters of jim crow news columns in white dailies.

HURTING OUR REPUTATION

THE American Negro has built up an excellent reputation for himself in Europe since the war. There is a keen interest on the continent in the progress the black people are making in this country. Not only are the Europeans singing our songs and dancing to our music, but they are also reading our books and newspapers. Hardly a single delegation from Europe, in visiting this country, fails to take a trip to Harlem, the south side of Chicago, Tuskegee, Hampton or Howard. This helps our reputation among foreigners, and tends to counteract the propaganda of prejudiced American whites abroad. Unfortunately, some of the Negro musicians and actors who go abroad do not conduct themselves in a way to increase respect for our group. For instance, a news report from Paris tells of a fight between two Negro musicians in the Montmatre district of Paris. Many shots were exchanged, and one or two innocent bystanders were severely wounded. Upon investigation it developed that these two Negroes were merely quarreling over which had the larger following.

There are a few of our people who do not seem to realize the far-reaching consequences of their irresponsible actions. Two or three incidents like the one described might be sufficient to cause the French Government to bar all Negro artists from the country. As it is, the French musicians do not take very kindly to the popularity of the American Negro players. They are quite ready to seize upon unfortunate incidents such as this, to press their Government to deport the competing Negroes. Not only is this true abroad, but it is true also at home. Much of the discriminating and segregating, because of color, in the Northern states, has been caused by the conduct of Negroes so engrossed in settling their private disputes that they forgot all about the probable consequences to the group at large. It is fallacious reasoning to say that because white people do certain things, that Negroes can also afford to do them. Our position is different and this fact should always be kept in mind.

THE EQUAL RIGHTS LEAGUE'S FARCE

The first annual meeting of the combined Equal Rights League and Race Congress held here last week was really a farce. There were less than a dozen bonafide representatives, about half of whom were from the Sunday School, B.Y.P.U., etc., of a local church. The attendance at the public meetings was less than fifty persons.

Monroe W. Trotter persuaded some folks in Boston to pay his fare here so that he could come and report that he had maintained a headquarters of the League in Boston and presented bills, past due, amounting to more than $300. Oh, what a farce!

The receipts from registration at this annual meeting was $48.50, coming from nine organizations at $2.00 each, and thirty individuals at one dollar a person.

Some years ago the Equal Rights League and the Race Congress held annual meetings separately and had large delegations and drew crowded houses at their public meetings. How and why have they come down to less than a "baker's dozen"? The race has become more enlightened and we are getting away from these semi-political organizations that have maintained a coterie of officers who have failed to function unless some dollars were rolling their way. We are getting sick and tired of the same old bunch holding annual meetings and windjamming to their hearts' content; passing meaningless resolutions, and presenting impractical and impossible plans of procedure to lure more dollars from the public.

Instead of setting Trotter down in a minor position, the League-Congress re-elected him as corresponding and executive secretary to return to Boston, maintain a "headquarters," and send out press releases, which less than five papers print, and return to the next "annual meeting" with more unpaid bills, etc.

Sincerely we would ask "What excuse can the Equal Rights League and Race Congress give for their existence?"

JOURNAL
FLINT, MICH.
FEB 4 19[illegible]

NEGROES OBSERVE WEEK OF HISTORY

Music, Reading and Speeches Feature Program at Quinn Chapel.

With a program of readings, addresses and music yesterday afternoon in Quinn Chapel A. M. E. church, Flint negroes observed National Negro History week.

This movement is sponsored by Carter G. Woodson, of Washington, D. C., director and editor The Journal of Negro Hist[illegible]

The purpose of the week's observance is to direct attention to the achievements of the negro race and to further interest in all agencies working for its betterment. The week began yesterday.

The program was as follows: Singing of national Negro anthem, instrumental solo by Mrs. Edgar Stevenson, a reading by Mrs. J. P. Broadway, an address by John Dancey, executive secretary of the Detroit Urban league; and a report by J. P. Bryant of a recent survey of Flint's Negro life. The statistics of the survey show the proportion of negro population here, and the number of homes and business establishments owned by negroes.

NEWS
NEWPORT, R. I.

FEB 4 1929

TALKS ON NEGRO HISTORY.

Musical Program Precedes Address by President Canavan Before People's Forum.

At the People's Forum Sunday afternoon, in Canonchet hall on Caleb Earl street, a musical program, arranged by Mr. Chapman Snowden, was given before the address by President Martin L. Canavan on "Negro History," this being "Negro History Week." His remarks were supplemented by Mr. Charles A. Battle. Secretary Oliver C. Burton was master of ceremonies.

The program opened with prayer by Mr. J. H. Burney, followed by "America," Mr. Snowden accompanist; piano solo, "Voices of Ethopia," Miss Dorothy Tinsley; reading, "Negro Contributions to Poetry and Art," Miss Jennie Hicks; piano solo, Miss Laurencetta Hicks; reading, "Life of Dumas," Miss Evelyn Minor; saxophone solos, "Deep River" and "Nobody Knows the Trouble I've Seen," Mr. William Bradford; reading, "If," with apologies to Kipling, Mr. Philip Blaisdell, and vocal solos, "The Old Refrain," Kreisler, and "Abide With Me," Mr. Walter Stone, blind musician of radio fame.

It was expected that Dr. Marcus F. Wheatland would speak Sunday afternoon, but he was called to Washington and President Canavan took his place.

The achievements of the Negro date back to 2500 B. C. In the twenty-fifth dynasty the Ethiopians saved Palestine, and thus the religion of the Jews. The Negro was the first to smelt iron Toussaint L'Ouver-

ture, James Durham, Dr. Martin L. Delaney, Dr. Carrer and Roland Hayes are among the many Negroes who have accomplished much. The outlook for the future is also bright.

Secretary Burton opened the discussion and Mr. Battle spoke first of Carter G. Woodson, who started "Negro History Week" and of the valuable "Journal of Negro History." He also referred to the Negroes in Newport. In September, 1866, the colored children were first admitted to the Coddington School, having before that time attended private schools or St. Mary's. The trees in Touro park were planted by a Negro, Isaac P. Rice, and among the other prominent Negroes in Newport were Newport Gardner, an ex-slave, and George T. Downing. Gardner had a school of music on High street and was one of the founders of the Union Congregational Church.

Mr. Roger Forrester, the treasurer of the Forum, read an encouraging financial report and the meeting was concluded with the Mizpah benediction.

It is expected that Judge Levy will speak February 10, and Mr. Michael F. Walsh February 17.

On motion of Mr. Arthur Williams a rising vote of thanks was given all the participants in the program of the afternoon.

Columbus, Ga. Enquirer-Sun
Monday, January 28, 1929

NEW NEGRO HISTORY TEXTS
(From Norfolk Virginian-Pilot.)

Negro educators and the public generally should suffer no let up in the insistence that race history texts be given a place in public school curricula. Several appropriate texts have been prepared by competent Negro historians of which Dr. Carter G. Woodson, of Washington, D. C., director of the Association for the Study of Negro Life and History is a leading figure. Because of circumstances, however, over which principals and teachers do not have control and because of insufficient general interest in the subject, these books have not found wide use in the class rooms. Dr. Woodson has just announced the publication of two new texts, "African Myths," compiled especially for use for children in the lower grades, yet enjoyable to persons of advanced age, and "Negro Makers of History," intended for the upper grades or junior high school. "African Myths" is a compilation of stories which prove the continent of Africa is not as dark as commonly averred. They outline a beautiful philosophy of life and a high moral sense in the African. "Negro Makers of History" constitutes a more extensive treatment of the subject found in various books which have recently appeared.

Unfavorable sentiment toward Negro academic education which existed to a distressing degree some thirty years ago has practically disappeared. Educating the Negro has now been quite generally accepted as a commonplace, and each year sees his educational opportunities and facilities expanding. Now is the favorable time to press for the introduction of his race history in the public schools, particularly the Negro school. With public officials in the majority of Southern states evincing a willingness to meet the demands of Negro education, it is not too much to entertain the confidence that the time is now favorable when the few of them will accede to sincere and insistent importunities that these Negro history texts be given a place on the proscribed public school curricula of colored schools at least.

In spite of all the economic and civil proscription to which this race is heir, it suffers no more seriously retarding handicap, than the inferiority complex too widely existant. And it suffers this inferiority complex because it knows nothing of the meritorious history of its ancestry. Dr. Woodson rightly says: "To inspire the Negro he must have the opportunity to learn something about himself when he is young. If he waits until he is thoroughly indoctrinated with the theory of inferiority as it is now being presented in our high schools, and colleges and universities, there may never be any hope for the so-called educated Negro. Instead of becoming devoted to his race his education may cause him to despise it, to lose courage, and to perish in the present struggle."

A number of prominent whites associated with educational work among Negroes have already gone on record as favoring the Negro history text in colored schools. Under this sanction, several of our schools presided over by race conscious and enterprising heads have worked out a race history course for their institutions. They are to be commended and encouraged, but we need now concerted effort to have this course officially adopted by educational officials. And now is the time to push the effort.

Raleigh, N. C. News and Observer
Sunday, March 14, 1929

DISCUSS TITLES FOR NEGRESSES

Basis For Debate Which Proves Interesting Part of Greensboro Meeting

Greensboro, March 13. — When Greensboro reporters today asked the first names of Negro women attending the church women's section of the North Carolina Commission on Inter-Racial Co-operation, Miss Clara Cox, of High Point, president of the section, refused to give the names on the grounds that the newspapers should refer to married Negro women as "Mrs." or "Miss" or not use their names at all.

This incident was the basis for a discussion which proved the most interesting one of the State meeting. Lillian Donnell, Greensboro Negress, first brought it up, when she made a plea for the use of the title for Negro women as a matter of politeness.

Mrs. G. W. Whitsett, Greensboro, and Miss Clara Cox, High Point, were members to actively support the use of the prefix "Mrs." when referring to Negro married women in the newspaper. Miss Cox declared that if Negro women cannot be given the titles of "Miss" and "Mrs." she herself would wish her name to appear in the newspapers as "plain Clara Cox."

EVE. SUN
BALTIMORE, MD.

FEB 1 1929

The Eastern Shore And Negro Histo

TO THE EDITOR OF THE EVENING SU:

Sir—Recently I noticed a mention of t meeting of the Eastern Shore Society this city. It brought to my mind the markable contribution of able Negro m that particular section of the country ha made for social betterment. That narrow strip of country extending through three States, from Wilmington, Del., to Northampton county in Virginia, perhaps has given birth to more worthwhile colored men than any like area in the country. Four of the ablest bishops of the A. M. E. Church, Bishops John M. Brown, Jabez Campbell, A. W. Wayman and Levi J. Coppin, first saw the light of day there. On the same soil in 1746 was born Absalom Jones, "the father of Negro organization" in this country and the first Negro to be ordained to the priesthood in the Episcopal Church. Among those who have figured prominently in State affairs, born within the same territory, Peter J. Carter, of Virginia; Frederick Douglass and Henry Highland Garnett, of Maryland. Garnett was born in Kent county in 1815 and following his escape from slavery became one of the most celebrated and intellectual of the Negro race.

At the time Garnett was only 28 years of age some white lady, an enthusiastic "abolitionist," had attempted to dictate to him with respect to what course he should pursue. Among other things in his answer to her, he said:

"I was born in slavery and have escaped to tell you and others what the monster has done and is still doing. It, therefore, astonishes me to think that any man should desire to sink me again to the condition of a slave, by forcing me to think just as you do. My crime is that I have dared to think and act contrary to your opinion. I am a Liberty party man—you are opposed to that party—far be it from me to attempt to injure your character because you cannot pronounce my shibboleth. While you think as you do we must differ. If it has come to this that I must think and act as you do because you are an abolitionist or be exterminated by your thunder then I do not hesitate to say that your abolitionism is abject slavery."

GEORGE F. BRAGG, JR.

PROTEST INSULT OVER RADIO BY MAGISTRATE

Say Judge Lampkin Used Word "Darkey" Over WCAO Thursday

BODIES WILL CARRY PROTEST TO RITCHIE

Recalls Traffic Court Jim Crow As Worst In Any City Tribunal

Baltimore Afro-American
2-16-29

Local civic bodies are preparing to make a formal protest against what they term an insult to Negro citizenry by Magistrate Alva A. Lampkin who is quoted as using the term "darkey" in referring to a traffic court case in his weekly talk over station WCAO Thursday evening.

According to Linwood Koger, a storm of protests have been heard throughout the city during the week. Magistrate Lampkin makes a weekly talk in which he gives advice on traffic regulations. In his talk Thursday, he recalled a case in which a colored man was up before him on a traffic violation, it is said, and referred to him as "darkey."

Jim Crow In Court

Attention was called this week to the fact that in the Traffic Court the most offensive and un-American form of jim crow is practised by those in charge.

All colored people having business with the court are made to take a back seat placed against the wall. The enforcement of this jim crow rule is said to be done in a most insulting way and on several occasions the matter has been brought to the attention of the court.

Station WCAO

One of the officials of station WCAO declared that the matter of those protesting would be called to the attention of Judge Lampkin and that it was not the policy of the station to give intentional insult to any racial group.

They stated, however, that they did not censor speeches of the magistrate and did not know of the matter until it had been called to their attention.

HAS DEFENDED PREACHERS

—o—

To the Editor of The Call:

After reading the article "Preaching and Practicing" in "What the People Think" column, I could not resist the temptation to make a few remarks regarding the same.

I was greatly surprised to learn the Rev. Mr. Holmes had secured a white lawyer to take charge of his legal matters which I believe is a damage suit. I was almost sure that he would have chosen a Negro lawyer of Kansas City or even Topeka. A few years ago I had the pleasure of listening to Rev. Holmes deliver an address. White men and women were also present. Pardon the slang—he really told them a mouthful, and with such an oratorical display as any that had been my good fortune to hear. I was greatly impressed with this man's power and intellect. I was so inspired that I rated him as truly one of our greatest leaders of these mid-western states. You can imagine how grieved I was in learning that with the standing and intellect of the Rev. Mr. Holmes, that he must be classed as an "Uncle Tom" type. On a program at one of the churches in my town Sunday, Feb. 17, I delivered an address, subject, "To What Extent Is the Negro Pulpit Uplifting the Race." I selected this subject because a few of my friends had voiced their opinions stating that the Negro ministry lacked the integrity and ability to lead the race. In my address I defended the Negro ministry to the best of my ability. Now when one of our leaders does as Rev. Holmes has done, it causes the race to take a backward step along the pathway of progress.

From every viewpoint the pulpit is the strongest factor in the cultivation of social sentiment. Some few preachers occasionally "talk along this line." But unfortunately for the influence of their admonitions, they themselves purchase their groceries and drugs, employ their physicians and lawyers from members of another race.

"A house divided itself cannot stand." Like many another passage and teaching from the "book of God and the God of books," this might as applicably be preached to a large number of Negro ministers as well as to their congregations. It is no "unholy compromise' of the gospel of saving grace to teach the man of Gallilee came first unto his "own" and that to follow after Him and his apostles in their doctrine of "first to the Jew,' our religion should exemplify Christ by our acting on the principle "first to the Negro."

ELMER W. NEWTON,
Pittsburg, Kas.

Racial Consciousness-1929

THE "FEATURE SECTION"

For the last few months there has been tucked in and added to a few of our newspapers what is known and advertized as the "Illustrated Feature Section." This addition has increased the bulk of these papers and has led the reading public to believe that these publications have grown bigger overnight like mushrooms. The "Feature Section" carries two or three continued stories dealing with some phase of life among black people and four or five articles written by black authors revealing some of the angles of prejudice, progress, and prosperity but the remainder of the twelve pages is devoted to advertisements. Numbering among these advertisements may be seen such piffle and trash as "Cat Bone", "Pep For Men Past Forty," "Fast Luck Oil," "Sex Tabs For Men Past Sixty-five," "Lucky Lure," "Black Art Books," "Braha Red Lode Stone," "Quick Luck Oil," "Advisers" and many other spurious articles. The "Feature Section" to these eminent newspapers is cluttered with this flotsam and jetsam and we are led to believe that many of our people through ignorance and superstition have been inveigled into spending their money for these worthless and questionable goods. Just why the decent and respectable publishers permit themselves to be a party to this kind of business it is extremely difficult for us to comprehend.

This "Feature Section" business is put out by white men and it is reported on good authority that the W. B. ZIFF Co. is the moving force back of it all. Ziff and Co., composed of white men, has already made a large amount of money by placing certain kinds of advertising in black publications. Mr. Ziff sits in the role of publisher's representative and has been known to take a large per cent for placing such copy. It is well known that he has fared extremely well in his dealing with the papers and now it seems and appears that he and some of his associates have gone into the publishing business and the result is the "Feature Section" tacked on and added to our papers.

It is noticeable that Ben Davis Jr. is held out as editor of this medium for lode stone and black magic. Mr. Davis is the son of the president of the National Negro Press association and it is not believed that this body or any other self respecting body of publishers would condone the character of business that is featured in the "Feature Section." Many other men of standing have permitted their names to be used as contributors to this white appendage to black newspapers. It is beyond our conception to understand how our publications can tolerate this kind of business. It is a disgrace both to our financial judgment and ethical appreciation.

The "Feature Section" is also advertising the "Golden Brown Products" made by southern whites in Memphis, Tenn. A few weeks ago this company wrote to its dealers telling them how "the average darky" would be interested in a "Dyed in the red luck bag." Yet the publishers are carrying the copy of this contemptible concern and by their actions they are encouraging both producers of "The Feature Section" and the manufacturers of "Golden Brown."

This newspaper can as can many other self respecting sheets, exist without black magic advertisements and fakirs. It can continue in business without copy from impudent insulting concerns like Golden Brown. Ziff can clog up the pages of our papers with disgraceful displays; he may take his profit and carry it to his white friends but he cannot advance the cause of the black race and the black press, and we long for the day when our publishers will drill up enough courage to kick out the Feature Section along with its Golden Brown and Red Luck Bags. The Feature Section features through its advertising columns the traditions of slavery.

ROSES OF YESTERDAY

The second annual Fact Finding Conference called for April at Durham, North Carolina, might ascertain the facts as to why the race has lost apparently the edge on its spirit. Why is it that the entire twelve million of colored Americans seem to be milling around at high sea like a ship without a rudder? Why is it that we stand, as the great Frederick Douglas predicted, in the open field of ruin treading the wine press alone? Is it true that the race has lost its soul? If this is true, is it due to the fact that it has been swallowed up in an era of competition and crass materialism—in which era it cannot successfully compete? Have we lost civic and political ground? Why is it that there are no great race leaders today like Freerick Douglas, John M. Langston, Robert L. Delaney, J. C. Price, John R. Lynch, Blanche K. Bruce, T. Thomas Fortune and Booker T. Washington? Why is it that in the world of music we no longer have the roses of yesterday like Mme Selika, Black Patti, Esalia Hackley and Mme. Clough? Does the race no longer appreciate and aspire to the things that are classic and spiritual, enduring and eternal? Is it losing the substance of American citizenship in chasing after the shadows? Whither are we drifting? These are the great questions to which we would like to see the Fact Finding Conference at Durham address itself.

GAZETTE
SCHENECTADY, N. Y.
FEB 19 1929

NEGRO ACHIEVEMENT

In view of the celebration February 3 to 12, of "Negro History Week," special interest is shown in the study of what the negro has accomplished in the 63 years of his freedom. The adoption of the 13th amendment to the constitution, December 18, 1865, was the real emancipation of the negro in this country.

On all sides we find an awakening interest in the negro question today. The weekly broadcasting, from one of our large radio stations, of programs by negro artists, gives the public opportunity to judge for itself of the prowess of the negro in the fields of music, literature and drama. These programs, of which over 50 have already been presented, are sponsored by prominent organizations and individuals.

Both in Boston, Mass., and in New York city, exhibitions are being held of the creative work of American negroes in the fine arts. The Boston exhibition is sponsored by the Peabody Museum of Harvard, the Boston Public Library and the Allied Arts center.

The New York exhibition is sponsored by the Harmon Foundation, with the co-operation of the commission on the church and race relations of the Federal Council of Churches. Twelve awards have been given, appropriately on Lincoln's birthday, for distinguished work in painting, sculpture, music, literature, business management and leadership, building engineering, religious service, education, etc.

While no award was given for scientific achievement, this does not mean that no outstandingg work is being done in this field by members of the race. Dr. Ernest Everett Just, head of the department of zoology of Harmon University, is at present studying in Naples as a grant from the Julius Rosenfield Foundation. Dr. Just is an alumnus of Dartmouth College, from which he graduated with special honors in science and history, and with the only magna cum laude of his class.

According to William Pickens, field secretary of the National Association for the Advancement of the Colored People, there are more than 15,000,000 negroes in this country. It is said that the negro population of New York city has grown the past decade four times as rapidly as the city's white population. These things being so, it is of the utmost importance that the interest in negro achievement be practical and material rather than perfunctory.

Two outstanding problems in regard to the negro situation today are housing conditions and education. In most of our cities the least desirable sections are given over to that part of the population. There is great need of reform in this respect, and of providing proper park and recreation facilities for the children.

As regards education of southern negroes, the great illiteracy resulting from the failure of the negro to get his share of the school funds cannot be bettered materially until he secures the vote. He has proven himself highly capable of learning.

In the past 10 years the number of higher institutions for negroes has more than doubled, with six times the number of enrolments. Seventy-seven institutions today offer college courses to the negro, with nearly 14,000 students.

This estimate does not take into account students in colleges and institutions where the attendance is largely white, of which there are many, the majority ranking high.

One negro girl from Washington, during her four years at Radcliffe, won honors each year in music composition, wrote the music for the class

song, for the winning song of an interclass competition, for the baccalaureate hymn, was class accompanist for the entire four years and college accompanist during her senior year. Another negro girl at the same college did all the drawing and illustrating for the college year book. Negro girls have won magna cum laudes from Radcliffe and cum laudes from Smith. The list of achievements of both men and women students of the colored race in northern colleges is very long.

If the terse statement: "Money talks," be true, then an estimate of the financial status of the negro cannot fail to be of interest. In 1919 the total wealth of the negroes in the United States was placed at $1,100,000,000.

There were 21,000,000 acres of land, or more than 32,000 square miles, owned by them. Some of the prosperous negro farmers of the South tilled from 500 to 1,500 acres. During the world war negroes contributed over $225,000,000 in liberty bonds, thrift stamps and various war activities.

The first boatload of negro slaves was brought to our country the same year that the Pilgrim fathers landed upon Plymouth rock. That, as well as the white race, has had its part in the upbuilding of the country.

Efforts are being made today by combined religious, commercial and educational forces to break down the barriers of prejudice that may remain, and to judge people by their achievements rather than by their color. Much of the future of the country depends upon the success of this undertaking.

WILMINGTON
NORTH CAROLINA
MAR 11 1929

GETTING AHEAD BY GETTING IN DEBT

The story of how he got ahead by instalment buying is entertainingly told by W. O. Saunders, publisher, The Independent, Elizabeth City, N. C. Paying for his furniture, his home, his newsaper plant and numerous other things on the instalment plan, he writes, kept him on his toes all the time. If the instalment plan had not been devised, he suggests, he might still be living in a boarding house and working for some one else.

But let him tell his own story:

"I don't like work and I would enjoy a good long loaf, but the deferred payments have prodded me through all the years, kept my nose to the grindstone and made a man of me I am very much like a negro in that respect.. Some day we may discover that there is no essential difference under the skin between white and black and between an academician and a yokel. Human nature is human nature; desire is our uplifter; we strive when we aspire.

"Today I contemplate my chattels: a fairly good library, a comfortably furnished home, a sylendidly equipped newspaper and commercial printing plant for a small town, a reproducing piano of the best make, an all-electric radio receiver, a sporty six-cylinder motor car, an electric refrigerator, an electric range—all bought on deferred payments.

"Of course, I discovered a long time ago that it is cheaper to buy for cash, but what's a fellow going to do when he hasn't got the cash and when he has no credit at the bank?"

BEGGING A LIVING

It has been a hard winter. Lack of work, and the increased need of shelter, food and coal have combined to test Negroes as never before. We wonder how many have drawn from experience the lesson of the ant that stores up today for tomorrow. Too few, we fear, judged by the large number who know hard times and require aid each winter. An occasional financial difficulty comes to capable men and women. But hard times every winter mean bad management, bad because people will not or do not do what they should.

Idle summer days and spendthrift ways in the fall lead to sickness and suffering in the winter. The Negro group in Kansas City, peculiarly handicapped by seasonal and low-grade employment, must look ahead. The Provident Association and other charities ought not be taken into calculation like a reserve fund in a bank.

The ease with which many, many families turn to charity for help will create the general impression that all Negroes are incapable of sustaining themselves. Begging never built a race, and it is deliberate begging to throw away today, with the certain knowledge that food tomorrow will be furnished by charity. There is no "bad luck" in such hand-to-mouth existence.

To stop the unworthy from inflicting themselves on the charities is not easy. The line of demarkation between the unfortunate and the unworthy is hard to set. Since the latter take thought how to make their plight enlist sympathy, the cases that sound best can actually be most undeserving. Remedy must come from within, rather than from outside the individual. Self-respect that delights in carrying one's own burdens, will put a man to work and make him stay there. It will save something for a rainy day. The community should stop this nonsense of calling begging "shrewd" when really it is shameless "Every tub on its own bottom" is a safe guide for living. We must not be thought as a people too lazy to work and earn our own living

Should a business firm that writes of its black patrons as "darkies" be entitled to that patronage? Should respectable people permit themselves to be so referred to and enrich the coffers of those who apply such opprobious terms?. Should the white advertising agencies that are making good money out of the accounts they place in our publications permit their clients to write letters to druggists styling us their prospective patrons as darkies? The "Golden Brown Chemical Co." on February the eighth sent a letter to Drug Stores, styling us darkies. This paper will never carry another line of Golden Brown Advertisement under any condition. It will maintain its self-respect in spite of the policy of the "Reader be damned" policy of other papers. A copy of the letter is reproduced elsewhere in this issue.

Nothing embarasses the black property owner in Chicago more than the signal failue of the janitors of their own race whom they have employed to take care of their properties. After insistent and prolonged inquiry we have been informed that black janitors in general will not give proper service to their own people and wantonly and wilfully smoke their pipes as property depreciates and decays because of their laziness and lack of interest. This situation brooks no temporizing but should provoke positive and determined action from the property owners. There is enough difficulty in floating mortgages and collecting rents for us to be worried to death by sulking, shiftless janitors of our own blood.

A NEW FIELD

Our people are purchasing automobiles with surprising facility in Chicago and throughout the country. The automobile industry has proven itself to be one of the most lucrative and profitable in the country. One out of every eight Americans owns a car. According to the latest statistics, while in Europe one out of every hundred and twenty-two is an owner. It is a safe conjecture that black American auto ownership is much above the European proportion but we the black people, are not making our quota out of the ownership.

We should secure some of the wealth that is being made out of automobiles, but we have been going on blindly paying for the consumption of this luxury and utility without sharing in the profits from production. Immense profits are to be made out of repairs and garages, wonderful opportunities are open to capable and efficient salesmen, and the expert mechanic who wants to work can always get a job. The fact that we have of late taken advantage of these opportunities is proof of the fact that we are waking up to the possibilities in this field of industry.

Those hardy pioneers who are blazing the trail in the auto sales and garage business deserve our undivided support, and from reports of their early success and rapid development, they are getting it.

Racial Consciousness-1929

RETROSPECTION

IN REVIEWING the events that have transpired in the past year, we can look back with keen regret upon the losses our group has sustained at the hands of our friends. There have been many surprises, chief among which, was the mollifying attitude of Southern Democrats toward us in politics. For the first time in our history they made a bid for our support. It went so far in the state of Missouri to give one of our race the nomination for a seat in Congress. The Negroes in Missouri, like those in every part of the country, could not shake from their heads the fifty-year turtle shell that has grown over their brains labeled "Abraham Lincoln," so a great opportunity was lost.

In New York State, another great opportunity was lost when the Negroes there voted against Mr. Johnson. When a Southern Negro goes to New York, those Harlemites turn up their noses; but when it comes to critical moments for the uplift of the race, you will find more "Uncle Toms" in New York than in Mississippi.

In the City of Louisville, we lost a chance to be represented on the Board of Education, because the "Uncle Toms" and "Aunt Jemimas" voted against one of their own race for white candidates they did not know and about whose politics they did not inquire.

We also lost the splendid leadership of Ben Davis in Georgia thru the machinations of the Lily-Whites. Walter Cohen, in Louisiana, will no longer lead his group. Perry Howard has gone thru the fiery furnace and the Democrats of Mississippi walked with him thru the flames. Bob Church, as "Fighting Bob," has his back to the wall, but he is between "Hell Creek and the Iron Works."

But we have made some gains to counterbalance our losses. We have lost our place in the G. O. P., but we have made friends among ancient enemies. In Illinois, we gained a Congressman by the skin of our teeth, though, like Perry Howard, he has to run the gauntlet of the Republican Criminal Courts before he can feel safe.

In the legislations of several states we have gained seats. The most notable ones were in Iowa, Illinois, Ohio, West Virginia, Missouri, California and Pennsylvania. In Illinois we have the only State Senator in the country. The most important gain to the race has been the stand that courageous men and women have taken to vote according to their convictions of what is for their best interets and not to be carried beyond their calm judgment by the machinations of Demagogues who try to impress upon them that we are political bondsmen and bondswomen forever. Here in this blessed city more than 15,000 showed their independence.

May the coming year bear better fruits is our fervent hope and prayer.

TRAIN EARLY OR PAY LATE

An investigation into the musical likes of the Negro children of Kansas City made by the school authorities, discloses that except for school songs, our boys and girls are hopelessly, shamelessly "blues" struck. Worst of all, the versions of this kind of music they prefer are the filthy unspeakable stuff produced for and marketed only among Negroes. Since the children buy no music, it must be that they report at school what they learn at home.

Two generations ago the mothers and fathers of the race, just released from slavery thought no sacrifice too great to place their children on a better footing than they themselves had. But the adults of this day, who were given so much need to remember they must pass it on. Parents who themselves indulge in suggestive entertainment, to the tune of the "Murdered My Man" blues, need expect nothing but grief from their offspring. Maturer years will surely bring them to the criminal court charged with doing seriously what the parents thought "good fun." The fathers and mothers who mortgage the little home to save their sons from the gallows and their daughters from graves of shame start years behind the time when their interest could get results.

We might as well recognize at once that in human life as well as in the inanimate word, nature abhors a vacuum. If parents do not deliberately set their children in the right path, paying the cost as did the older folks, then the children will themselves fill their own minds, and very naturally fill them with trash. In these days of the radio and music training in schools, a preference for vile music shames our parents with no apology they can offer.

SUICIDE!

A dinner given in honor of Roscoe C. Patterson, Missouri's new United States Senator, was raised to the importance of general news by the daily press which related it. It was remarkable company that gathered. One guest was the opponent who ran against Mr. Patterson in the republican primaries, and came out of them crying "fraud." Two others were leading democrats who did all they could to defeat Mr. Patterson in the November election. Such a social gathering because of the men in it was news for white people, and a liberal education for Negroes.

We who have little or nothing in political standing,—leadership in no party and rarely better than crumbs in any,—take our differences into the campaigns and out of them. We would not think of eating with, much less in honor of a man whom we opposed in an election. Once having belittled him, we would go to our graves still condemning him. On the other hand, white leaders of both parties fraternize before and after elections, dividing only long enough to take part in campaigns. Clearly one of us is wiser than the other. Judging the tree by its fruit, we are the foolish ones.

Negroes in Kansas City not only carry their political differences long past campaigns, each partisan sure that the opposing one is utterly wrong but the record of our past and present is that men of one party will not work together. We carry our divisions to the smallest possible unit. Central American countries with their many generals and few soldiers have long been the butt of comic opera jokes. Negroes with their many leaders and few followers are their counterpart, except the laugh on us comes in actual life. The facts condemn these rivalries of ours far past any words we can command. Scrambling for leadership at the cost of the race's needs, is suicide.

EXPRESS
PORTLAND, ME.
FEB 7 1929

NEGRO PROGRESS

One of the most interesting of modern sociological developments is the growing race consciousness of the American Negro. This has resulted largely from the great trek of the colored people North since the war and the establishing of a city of their own within New York City. To be sure, the old longing to be white so far as possible by imitating the whites and being recognized as equals regardless of color is strong as indicated by the thousands that have "gone white" with every encouragement and help from their fellows. But the wiser leaders are coming to accept the impossibilty of ever eliminating color lines entirely and are devoting themselves to raising the standards on the black side and thus eventually commanding rather than begging proper recognition.

The theme of a recent novel is that a nigger can never be anything but a nigger—the black can take a high polish but never be anything but black. This, however, is spurned by the more intelligent Negroes who demand to know just how white skin is superior to black anyhow. They go back to the black races of history and return with culture, refinement, ability and ruling spirit by the book-load. Then they argue that superior advantages have made the white superior to black in this Country rather than any inbred ability. They blame white inhumanity to black for well known deficiencies and promise these can be bred and educated out until color will be the only difference in the races.

So the Negroes are building up their own literature and art, professional prestige and black society. For the first time in their history they have their own community in this Country, self sustaining and self sufficient in Harlem. It is a discouraging process, but that old black patience and optimism are sustaining them. What recognition they have been able to command thus far is not great, but it is something. They can claim a real contribution to American music, a lesser one to literature, a little something to art and an independent business and professional life. Once clear of white domination they expect much faster progress. When a Negro who can pass for white prefers to stay Negro on account of pride in race and opportunities afforded him because he is black they will have succeeded. How far that is in the future no man can tell, but the number of Negroes who are certain it is coming some day is increasing, and that helps.

UNION
Atlantic City, N J
FEB 9 1929

SPECIAL STUDY OF NEGRO RACE

Lincoln's Birthday Brings Observance to Presbyterian Schools

Did you know that a Negro accompanied Peary on his North Pole expedition?

That Dvorak, Bohemian composer, thought the Negro spiritual the most distinctive of all American music and so definitely wove its melody and rhythm into his New World Symphony?

That 400,000 Negro children are yet without schools or Sunday schools?

That thousands of others walk barefoot and poorly clad for the purpose of gaining a simple education in rude and poorly equipped school houses?

These are some of the facts that will be brought out in Presbyterian Church schools tomorrow when the anniversary of the birth of Abraham Lincoln is observed and the emancipation of the Negro race by the 16th president of the United States is commemorated.

The General Assembly of the Presbyterian Church in the U. S. A. has urged the observance featured by a program dealing with the work under the board of national missions in behalf of Negroes and an offering for that work.

Another Presbyterian observance will be that of National Loyalty Sunday on March 3, the day before the inauguration of Herbert Hoover as President of the United States. The observance will constitute part of the Christian citizenship program and preparation for it is being made by the Rev. Frank D. Getty, director of young people's work, and Dr. J. W. Claudy, general director of moral welfare of the board of Christian education.

A message signed by the moderator of the General Assembly, the Rev. Dr. Hugh K. Walker, of Los Angeles, Calif., and the stated clerk, the Rev. Dr. Lewis S. Mudge, of Philadelphia, defines the observance as an effort to "quicken and revive the moral and spiritual consciences of our people," and sets forth:

"On the following day Mr. Hoover will enter office as President of the United States. During the next four years the destinies of our people will be under his leadership. Truly our nation stands upon the threshold of a new epoch of national and international affairs.

"The Presbyterian Church throughout its history has been faithful to the best traditions of our country and has been loyal to its laws and institutions. Therefore, it behooves us as Christian people to reconsecrate ourselves and all the spiritual resources of our denomination to the high responsibilities that are ours in the councils of the nations."

Witchcraft or Physicians?

To the Editor of The Nation:

Sir: To me one of the most significant sentences in Dudley Nichols's article Witches Wit. in York in the January 23 issue of *The Nation* was that which referred to the impotency of the county medical society in the face of witchcraft or powwow. Though I have read many of the newspaper stories coming out of York, I have yet to see a satisfactory answer to the question, What is the attitude of these Pennsylvania Dutch toward the doctor of medicine, and *why?* I have a hunch that had the reporters sensed the significance of this angle and had they dug deep enough into it they might have struck the true explanation for the anachronism.

The question that I pose comes to me readily as I recall that powwow once held a grip on the anthracite region, the southwestern end of which lies contiguous with the Pennsylvania Dutch country, and not until the people had undergone a change of heart regarding the doctor of medicine was its doom sealed. Powwow came into its fullest strength in the eighties and nineties when Slavic immigration into these coal fields was at high tide.

The Slav found the atmosphere in his new surroundings frigid, even hostile. The doctors that he knew were company doctors. When he came in contact with them—in time of serious accidents in the mine—he found them not quite as sympathetic as he had hoped them to be.

The witch or "wise woman," as the Russians called her, occupied the center in an ethereal world of superstition. It was she who knew the secrets of black magic which cured the sick and charmed away the spirits of evil and misfortune which seemed to darken the thresholds of so many miners' shanties in those days. Not only the Slavs but the Welsh and the Irish and mine workers of older American strains were *besprecht,* to borrow a Pennsylvania Dutch term, by these withered crones. More often than not they could not speak a word of English, but this was an asset, for it made them more mysterious, at least in the eyes of their English-speaking customers.

A combination of causes combined to wean the Slavic miners from a belief in witchcraft. It was their sons fresh from medical colleges who had probably most to do with it. For it was after these young physicians were able to convert their elders to a faith in the medical profession that the latter began to lose interest in the dark formulae of the witches.

Elizabeth, New Jersey, January 29 George Korson

Nation
3/4/29
Reg. 24 m. 332

C. Record
March 14, 1929

"MRS." SOUGHT FOR NEGRESSES

Greensboro Inter-Racial Co-operation Head in Lively Discussion With Newspaper Men

Greensboro, March 13—When Greensboro reporters today asked the first names of negro women attending the church women's section of the North Carolina commission on inter-racial co-operation, Miss Clara ~~Cox~~ white, of High Point, president of the section, refused to give the names, on the grounds that the newspaper should refer to married negro women as Mrs. or Miss or not use their names at all.

This incident was the basis for a discussion which proved the most interesting one of the State meeting. Lillian Donnell, Greensboro negress, first brought it up when she made a plea for the use of the title for negro women as an instance of politeness, no matter what race or condition the person addressed may be. The wife of H. L. McCrory, president of Johnson C. Smith University for negroes, at Charlotte, made an emotional plea for the use of the title for negro wives. It is a distinction that belongs to any wife who loves her husband and is true to him, she said. She preferred to have her name omitted from the newspaper rather than be referred to as the wife of Dr. McCrory.

Mrs. G. W. Whitsett, white, of Greensboro, and Miss Clara Cox, of High Point, were members to actively support the use of the prefix Mrs. when referring to negro married women in the newspaper. Miss Cox declared that if negro women cannot be given the titles of Miss and Mrs. she herself would wish her name to appear in the newspapers as "plain Clara Cox."

Racial Consciousness—1929

SHALL WE BE ASHAMED?

"IT WOULD be a reproach to us, as sons of Africa, to stand by, and watch the world go on, in scientific discoveries and inventions, without taking a part in pushing forward the hand on the face of the clock that determines the passing away of time, that measure of progress."

Thus spoke an eminent son of Africa recently, in a lecture before the West African Students Union in London, England.

This is also a good admonition for the others of the sons and daughters of Africa, at home and abroad. Let us, each and every one, no matter where on earth we may be, begin at once, to make preparations, so that we will be able to take part in the great activities that are continually going on all around us, which make for progress and the advancement and forward march of the entire human race.

We must be wise enough to realize, that in the present adjustment of things, money is the basis of exchange between men, in the purchase and sale of all kinds of commodities. To have enough of this subtle element is to be able to carry out our plans more easily than with empty pockets. Therefore it is our bounden duty to begin at once, wherever we may happen to be, to utilize the things, the opportunities, and the circumstances and environments with which we come into contact each day of our lives.

Merely to sit by and dream of the things that we have decided to come into our lives, is not enough. We must be aggressive. We must be progressive. We need to be sincere. We must have vision. We must have faith. We must have persistency. We must have clean judgment. More, than these we must develop every quality that is required of men who are to be winners in the battle for life. And we must be prepared to go to the limit, along right lines, for the ultimate success of the whereunto we put our hands.

We must not cease; we cannot cease. We shall not cease to remind the Negro of the possibilities that lie before him, and urge him on to the long expected success which we all so much desire.

We must develop scientists, of every kind. We must develop men great in all the lines of human endeavor. We must begin now to build homes, stores, banks, factories, mills, ships, and every other kind of commercial and industrial enterprises which is known to man; since we are looking to the future with great expectations, feeling confident of the ultimate success of all we desire.

We are doing our best to get the people of our group here and elsewhere to awake to the needs of the hour, and begin at once to lay the foundation for a great industrial and a great commercial future, so that we will be able to finance our undertakings in the days to come.

In this particular we want every Negro, everywhere, to visualize what it is possible for us to accomplish with a little money and a determination, backed by common sense, and a close attention to business, and to learn every angle of commercialism.

We are looking forward to see the formation and the functioning of Negro business enterprises, prepared to enter every line known to man, and to see them run to successful conclusion. These enterprises must be engaged in so as to provide the means necessary for the payment of the bills which we shall have to meet in the days ahead.

We must be free from all kinds of entanglements. We must be able to perform our tasks without let or hindrance. There must be no stumbling block left in our pathway to success, freedom, and Negro Nationalism. So it behooves us to lay at once, a sound economic structure for the financing of all undertakings which we will ever conceive.

It ought to be clear to all of us that the great medium of exchange which is in universal demand, which is the very lifeblood of the prosperity of the great and ruling nations of the world, is also an absolute necessity for us, and no opportunity must be lost for securing control of as large an amount of that commodity as it is possible to obtain.

Negroes everywhere, must buy, sell, and exchange; must buy land, houses, and other forms of property, and hold on to them, as the sheet anchors of our commercial and industrial enterprises.

It will always be our duty to call the attention of the Negro peoples of the world to this need; urging them on to action, leading the way for others to follow, and preparing the foundation for a sound economic structure as the bedrock upon which all our undertakings must rest; and for the independence which it will give to the race in the carrying out of its projects. And we shall keep on pointing this way, never letting up in our attempts to rouse the race to the needs of the hour, and the necessity for action, so that when the testing time comes, as come it will, we will be able to carry out our plans as we laid them down; so that we shall not have reason to be ashamed. But if we refuse to act, and to begin at once to lay the foundation of a sure, sound economic future, we shall have more than reason to be ashamed. IT IS FOR US TO DECIDE.

Be On Your Guard

Whenever a certain type of scheming Caucasian wishes to foist some questionable get-rich-quick proposition upon us, he invariably seeks out some of our "leading citizens" of the community. By flattery, cajolery and either the promise of free goods, lands or a part interest manages to induce some of the "leading citizens" to lend their name and influence to the proposition. For this mess of pottage certain of "our leaders" have been willing to introduce within our midst characters that have been run out of white communities on account of the shadiness of their ventures. Simply because these vultures wine and dine them, give them something for nothing they are ready to lead the rest of us to our downfall.

It is astonishing how glibly these shady promotors will tell their unsuspecting victims that our best people are identified with their project. It is also true too, that in some instances reputable business houses will give signal favors to a few outstanding Negroes for no other reason than this man of influence will tell all the rest of us what wonderful people they are. Under this cloak of holiness they then feel free to sally forth and crush the rest of us knowing that they have an alibi as to their fairness ready and prepared by the few favored "leaders."

It is about time that these wily tricks fail in their magic charm and that the rank and file of us look each "gift hores" squarely in the face. That these venal selfish "leading citizens" may be shorn of their power let us judge every venture on its merits and its attitude toward the great masses and not accept them on the mere word of one of its paid hirelings even though he is a "leader."

COURIER JOURNAL
LOUISVILLE, KY.

APR 1 91929

Danville, Ky.

THE NEGRO IN LOUISVILLE.

To the Editor of The Courier-Journal.

Our good young Mayor has recently made two speeches, one to the delegates of the Urban League, the other at the cornerstone laying of Plymouth Congregational Church, both colored bodies. At the league address he stated the Negro has wonderful opportunities in Louisville; at the church he encouraged the Negro's work along religious lines. It is the Negro's opportunity I wish to call his attention to as well as our other good friends like The Courier-Journal and numerous other whites.

First, if one would consider getting an education in graded schools, learning to teach and preach, to play, gamble and drink, to graft and beg, then our city could easily stand first among lots of our large cities for its opportunity offered a Negro. But when he wants to share in the skilled and economic condition he will find a stone wall confronting him. I wish to point to just a few of the outstanding facts that are engulfing him daily—lack of training in the trades. Look at the result. Out of the million dollars spent by the Board of Education on construction and repairs of Negro schools, the skilled Negro labor did not figure as a part. The construction of over $30,000 worth of Negro churches now being erected, and not a skilled Negro mechanic on the job. The entire city of Louisville to my knowledge does not employ a single skilled Negro mechanic. You will want to know why the Negro never changed this condition. It was attempted by the writer and The Louisville News a few years ago. An effort was made to have one of the proposed junior high schools for colored youths converted into a trade school. After much publicity given the matter by the editor of The News we found not a single Negro church, lodge, preacher or teacher, or even a single community worker would come forward so a representative body of the race could make the proper request to the Board of Education. With that chance gone there is no opportunity nor will there be any, it seems, for years to come for the race to balance its education.

The Negroes spend millions of dollars yearly in Louisville with firms that do not spend a single dollar back with the race. Take our chain stores. Negroes spend on an average of $75,000 weekly in them, a precious few even have a Negro porter; clothing, drug, bakery, shoe and many other stores supported in large parts by the Negro, use not a single colored helper. And many of these stores are in an exclusive Negro district, without a single white customer. Yet there seems to be no opportunity for the Negro to break this barrier down. But we do have a rich opportunity to beg

for a living, and Louisville and the State along with many kind whites give to the Negroes around $30,000 yearly, quite a sum for the work in hand and the results shown. Our orphans are fed by the whites, our community work is carried on with their money, and now they are building us churches of beauty to preach and pray in, but not one single dollar to make the Negro a self-supporting, independent man that can fit in the economic progress of civilization.

The Negro has a wonderful opportunity to degrade himself in Louisville along the lines of gambling, drinking and many other lesser ways, and this opportunity in many cases is being made by the whites.

There are opportunities the Negroes crave in this city—the ones offered by such firms that employ Negro labor, servants, and give to Negro mechanics a chance to work and live. If you give the Negro a church you give twice if you let a Negro build it. It gives an inspiration to the young Negro to look upon the handwork of his forebears, and it gives a chance to the Negro to support it in the future. Many fine gifts to the Negro has proven a burden instead of a blessing. Our orphans need an opportunity to be men and women after they leave the home instead of being dependents through life. There is a very small effort beyond board and lodging made to enable him to face life after the doors of his childhood home are closed to him. He goes out among the army of unskilled and untrained.

It is a known fact that thousands of Negroes cannot be absorbed in the present economic condition, due to their unfitness in modern and skilled methods. It is beyond reason to ask any agency to attempt to carry this army of unemployed. The result of it is, for years to come the Negro will die in large numbers for lack of proper food, clothing and housing just as he has in this and other cities for the last few years. But the situation can in a degree be helped by turning every effort possible to better fit him for life. We already have a full supply of classic education and religious teaching. Our church property is worth ten times the worth of our business houses We have more preachers and teachers than we have business men and mechanics combined. What we need, O Israel, is a Moses to lead us into the light.

Louisville. FRANK R. WILLIS.

Says Race Is Satisfied With Conditions

Tired of Fighting Battles That Are Un-Appreciated

William Warley, editor of The Louisville News, who filed suit a few weeks ago against the Board of Park Commissioners and the City of Louisville to force them to rescind an order forbidding Colored people the use and privileges of all other public parks except Chickasaw has withdrawn that suit.

Mr. Warley says he filed the suit thinking it was a thing Colored people desired. He says he thought they resented the rluing keeping them out of the other parks but he finds he was mistaken and that they are satisfied with the conditions that now exist.

He says he is tired of fighting battles single handed for the race that are not understood, are misconstrued and certainly un-appreciated. He calls attention to the fact that not a Negro newspaper mentioned the suit, although every white paper did so. That was more than competitors' jealousy, the was something else back of their silence on such an important matter. Mr. Warley said since the suit was originally filed some months ago not an officer of the N. A. A. C. P. had shown enough interest in the matter to mention it. He says not a preacher or other "leader," business or professional man has shown any interest in the case. What little that has been said has been spoken as if it was "Warley's case" and not a matter involving the whole race. These and other matters, he says, have caused him to withdraw the suit. He calls attention to the fact that he furnished the case in the residential segregation case that was carried to the Supreme Court and won. That victory made it possible for colored people to secure good homes in good neighborhoods with good streets, etc. Now he says some of the beneficiaries of that fight are his unfairest critics and bitterest enemies.

Warley says he thinks he has made his contribution to race uplift and race progress and he intends to let others do the fighting and promises to support and follow any happy warrior who will take the lead. He says he will devote his time to running a newspaper with the emphasis on the News. The

suit is on page 2.

LACK OF KNOWLEDGE

Dillwyn, Va.—(ANP)—According to a report issued by T. L. Dabney, principal of the Buckingham Training School, Negro high school students have scant knowledge of the history of the Negro race and of what the Negro is doing today. The answers of 497 high school students, questioned by Mr. Dabney, indicated that a paucity of the students read Negro periodicals or knew anything of various organizations working for the advancement of the Negro in America, and of Negro leaders.

"Don't Spend Your Money Where You Can't Work," Good Slogan, Writer Says

To the Editor of The Call:

Why cannot The Call start a campaign similar to the one now in progress conducted by The Chicago Whip? With the assistance of the churches and clubs it should be a success.

There are several Jim Crow businesses in the Negro districts of the two Kansas Cities that can be forced to employ our boys and girls or leave, if, when one applies for work and they refuse to hire. We also refuse to trade with them. Money talks and a few weeks will convince the most obstinate.

The first place to stop Jim Crowism is in our own districts. I know one merchant in our district (and there are perhaps many more) who drives in each morning in a big car. He is the head of an association that is pledged to keep Negroes out of the district where he lives. We pay him money with which to fight us. Not long ago, a fight was started against a daily paper that refused to capitalize the word "Negro." It was not long before this paper capitalized the word. There is no business in this country that cannot be hurt by the slackening of its income, even in small amounts.

There are certain types of Negroes (common in all races) namely, the froth and the dregs, that no appeal, no matter how fair, will have an effect upon. But the bulk or middle class, who are the foundation of the race, will respond to any movement that seeks to advance themselves and their children.

With more jobs among us there will be less incentive for crime, policy-playing, etc., in our districts. The Whip's slogan of "Don't Spend Your Money Where You Can't Work," would have no little effect in the two Kansas Cities.

GEORGE MORRIS

Ninth Street and New Jersey Avenue, Kansas City, Kas.

"No Offense Was Meant"

It can truthfully be said that some white people use the offensive term "negress" as the feminine of "Negro" without the slightest intention to give offense, or without even a hint that the use of the word is objectionable to the more refined element of the race group to which it refers. Though race periodicals have waged a persistent campaign to educate the public as to the resentment the use of the term arouses among Negroes, it is to be remembered that their messages reach only a negligible number of whites.

A case in point is that of the editor of the Christian Endeavor World, a religious periodical published in Boston, which in a recent number of his publication employed, or permitted to be employed, the word "negress," and to which his attention was very promptly and politely called by a refined young colored woman, Miss Irene Davis, of Howard University. Writing to the editor concerning the use of the term in the Christian Endeavor World Miss Davis asserted: "Every Negro resents that term, and I am surprised that the Christian Endeavor World would thus affront thousands of its loyal adherents." The editor, Mr. Robert P. Saunders, promptly replied, confessing his ignorance of the fact that the use of the term ever gave offense anywhere, which he explained by the fact that he happened to be a Scotchman. He readily explained that no offense was intended.

This incident confirms our conviction that an important program that Negro newspapers could adopt, and one promising great good to their race, is one directed toward securing white reader circulation as well as colored. Our newspapers are class publication, a condition forced upon them by the weight of circumstances, but doubtless our appeal to the ruling class, to the seats of power, must depend for its effectiveness in a large way upon our ability to get our message before their eyes and into their ears. This may necessitate the shedding of a measure of class intensity by Negro publications, but our objectives will be hastened in a measure as we are able to get our messages for right and justice where they belong.

Racial Consciousness — 1929

Between The Lines

By GORDON B. HANCOCK

WANTED: A NEGRO POLICY

There are many indications that this is going to be a severe winter! Certain business trends warrant the conclusion that an economic depression with its attendant ills is immediately ahead of this country. Even if the plans of the sagacious Herbert Hoover do not miscarry, the economic prospects are none too roseate. The London economic experts are almost unanimous in their conclusion that the successful prosecution of the Hoover plan can only allay, but certainly cannot avert, an economic depression. Already there is a noticeable slowing up of business throughout the nation. The repercussions of the Wall Street debacle are ramifying the remotest sections of this country, and there are indications that the full force thereof can not at present be sustained.

Credit is nothing but confidences, and this is being strained to the limit in this country, where automobile financing is becoming a larger item in the business transactions of the day. The recent trouble with the stock market was no more than credit strain registering itself, and at the same time warning the nation that some serious economic malady is fastening itself to the vitals of business!

Will Our Group Be Neglected

As we said last week, the Negro, ex-officio, will get the worst of worse conditions. Suppose that in accordance with Pres. Hoover's proposed program, millions are spent in a "speed-up-business" campaign, the contracts for this must be taken over by private concerns. Whether national, state or local, all public construction in the last analysis will be left in the hands of concerns which already discriminate against Negro labor.

Even if the officials in authority recommend a "no discrimination policy" on the part of the local employers, unless there is some machinery for following up the matter, there is grave danger that the Negro will be neglected in the rush for jobs that is almost sure to follow! Suppose that in a given community where the ration between the races is 3 to 1, the employment of the races is at a ratio of 5 to 1; it is plain that injustice and consequent hardships will be the portion of the group discriminated against. If a million dollars is spent in a given community without some plan to equalize the economic advantage, the suffering and hardships wil fall almost wholly upon one group and that is going to be the Negro people! The impending economic and business depression will produce a situation the exactions of which will demand a constructive race policy! The all too prevalent practice among some employers to discriminate against Negro labor in its competition with white labor makes it imperative that somebody should studiously guard the Negro's interest in the face of ensuing depression. .

There is a great need of a Negro policy national, state and local. Only such policy can save the race from great tribulation. As we have said before, the Negro press and pulpit must lead. To fail the Negro here is to sacrifice his patronage and support later!

A Tremendous Strain On Our Churches

The Negro Church is the mother of Negro business, the Negro professional and Negro fraternalism. Although some of these at times would reward her with rebukes and cynical maledictions, the fact remains that the Negro church can claim the lion's share in whatever progress the race has made these three score years since its emancipation. Even now no plan of progress is adequate that does not take into account the large influence which the Negro church exerts in the life of every community! The Negro churches in our larger urban centers are being subjected to a tremendous strain incident to depressing economic conditions. On every side the churches are besieged with an army of unfortunates, many of whom are genuine, and many more who are confirmed community "dead-beats." Too often sincere officials are moved by certain tender sentiments and strain their churches to the end that those in distress may not be turned away without help.

If there were some way to calculate the contributions which the Negro churches make to the cause of social relief, the sums would reach a staggering total. A lack of definite and systematic plans for disbursing funds makes ineffective much conscientious work on the part of the Negro church.

At any rate, we may expect that the Negro church will be strained to the uttermost in the trials which are almost certain to follow within the next few months. The church is the Negro's one "sure hope against despair!" The great strain to which the race's survival and advancement subjects the church and the remarkable way in which the Negro church has stood the strain, should commend the church, if not as a means of eternal salvation, certainly as an institution committed to the administration of services which the burdens of the Negro race would be immeasurably increased! The Negro church deserves support!

We Should Combine In The Common Cause

The insurance companies maintained by the race will also be subjected to the tremendous strain which the ensuing depression will incur. In a conversation with an eminent insurance man recently, we were told that already a noticeable acceleration in sick-benefit claims is manifest throughout his jurisdiction. This will be greatly increased during the winter, for unemployment like a stark phantom will stalk forth a hideous nightmare to vex the Negroes in lowly life. The insurance companies have always had to pay its share of the cost of unemployment in sick benefits. There will be no exception in the critical winter months ahead. The officials of the several Negro companies could do no more profitable thing than to busy themselves in an effort to influence local employment policies in such way that Negroes may not be totally neglected when there are jobs to be let! Business organization can make itself heard where individuals would be unnoticed. In order to influence the labor market to trade Negro labor, concerted organizational efforts are needed.

In sheer self-defense, the Negro insurance business and the Negro professional should make common cause in the formulation of some policy by which the Negro's interest may be well guarded in the impending economic depression. Negro insurance companies deserve support! In the meantime, let us preach with louder and more insistent voice the "Hold-Your-Job" gospel without which the Negroes will perish economically, for the time of great tribulation is at hand.

Recalling A Painful Episode

THE *Richmond Times-Dispatch*, which quite unmistakably deplored the injection of the race question as an issue in the late gubernatorial election demurred to the JOURNAL AND GUIDE'S arraignment of the system under the caption of "Race Psychosis in Virginia Politics," in the issue of November 9. Our gath- ers from the Times-Dispatch that the whole thing was just a "shabby trick" perpetrated by one political group or party upon the other just a matter of not playing the game according to Hoyle. So far as having any injurious effect upon the Negro's economic status or of injuring his standing in any particular that was not intended, nor could it happen. That the Negro race is 'safe' in Virginia is a obviously and indisputably true as the old axiom about the shortest distance between two points." [illegible] such. . . . . riots a Herrin, Ill. Our officers . . . . protec Negroes . . . as they protect white people *The government does not impose upon them in the matter of taxes.* (Italics ours). The courts are presided over by men who have as their ideal . . . . justice blindfolded to *race creed and condition.*" (Italics ours again) Nothing to the idea that migration has ensued and land ownership is decreasing on account of the perennial preachments of hate. Colored folks around Tappannock sold their land and bought luxuries.

Well, the JOURNAL AND GUIDE does not share the opinion of the *Times-Dispatch* that all is well, in spite of the criminal assault upon a disadvantaged people that is made perennially in the name of a political campaign. It is idle to say that appeals to race prejudice do no harm to the race they are directed against. There is method, of course, in the organized determination to keep alive the fury of race prejudice. It is the one *sure* way of winning an election, and that is probably the only reason why it is kept alive, but it works havoc with the Negro's opportunity to earn a decent living.

It has gotten beyond the bounds of politics. Merchants are beginning to employ the method to beat competition. The radio is a powerful vehicle for the spread of the "beat them with the anti-nigger idea." Thus a bakery in Norfolk (on Market St.) advertised over the radio that it employed only white help in the making of its white bread. Certain laundries make their bid for business by appealing to race prejudice. They use pictures drawn from the artist's imagination to carry home their propaganda. They proclaim that it is a menace to have clothes laundered by Negro wash-women. Union labor, a strong ally of the present political system, starts a boycott, or one is started in the name of union labor by anonymous persons, against a local chain store that employed Negro bricklayers on an alteration job and the black workers are put off. The politicians set the style, aided and abetted by the biggest brains in the State, and the others fall in line.

Yes, the Negro gets police protection. He gets a fair deal from the judges of our courts of record, but in 85 out of 100 cases he gets a raw deal from juries and trial magistrates. What he needs most is protection in his right to earn a living. He pays taxes in exactly the same ratio to his wealth and earning power and purchasing power that the other race pays. His schools are built in some of the rural sections by Julius Rosenwald, a Chicago philanthropist, and by an extra levy assessed against himself with a dole thrown in by the State. (These figures are available if needed.) In certain other localities Negro property is assessed a special school tax and all the proceeds from such assessment applied to the building of white schools. The superintendent of schools in Albemarle county announced recently that the race problem was being solved in that county and proved it by citing figures to show that every school census taken for the past forty years show fewer Negro children, and that some Negro communities have been entirely wiped out. Thus the problem is solved!

It is not a pleasant story to relate, or to read, but Virginians want to know the truth. On one of their shrines at the University is inscribed the legend: "Ye shall know the truth, and the truth shall make you free." These conditions are true, and what is worse, there is not a man in public life in the State that could take an *open* affirmative stand on

TIMES-JOURNAL
SELMA, ALA.

NOV 20 1928

Words of Wisdom for the Negro Race

A new and enlightened leader of the negro race in the South appears in the person of Rev. P. Colfax Rameau of Tuskegee Institute who has just addressed a letter of counsel and warning to his people, in which he evinces a sound understanding of the negro's problems and the best ways to solve them. Dr. Rameau has no patience with the leadership of such noisy firebrands as Congressman DePriest, and propounds this very pertinent query:

"Who shall the negro race follow? This demagogue political Congressman of Chicago, Oscar DePriest, or the matchless negro leader, Dr. Booker T. Washington, though dead, yet speaketh and those memorable words spoken at the Atlanta Exposition, some 30 years ago, are still ringing down the corridors of Southern negro life:

"'In all things that are purely social, we can be separate as the fingers, yet one as the hand in all things essential to mutual progress.'

"Stop and think on the words of this negro Moses when you read the political equality propaganda that is being disseminated throughout the country by this National political 'round-peg in a square-hole.'"

Dr. Rameau is not unappreciative of the blessings and benefits which the negroes enjoy in Alabama, in which he enumerates: "a state-wide public school system that measures up to any in the South; a class A high school in Birmingham for negro boys and birls, 'a day in court,' that is an impartial trial in every sense of the term, the cutting up or large farms into small tracts, equipped with modern homes, which negro tenants are allowed to purchase on easy terms" as well as many other material opportunities.

We think Dr. Rameau overdraws the picture in emphasizing the negro's equality before the law in the South. The negro is arrested on slight provocation and is uniformly punished more severely than is the white man charged with the same offense. But he unodoubtedly gives sound advice in admonishing his race to nurse no political aspirations. To grant the franchise to the Southern negro would not improve his status socially or economically, but would engender endless friction with the white race and prove an immeasurable detriment to his progress and welfare.

Dr. Rameau gets down to the fundamentals of the problem and concludes his manifesto with this excellent advice:

"Our civilization must begin like all other races—in owning homes, home-pride, industry and thrift, and a sense of law and order. No homeless sojourners, pilgrims, and pleasure seekers, foot-loose and free to wander at sweet will without any abiding interest will ever be worth a 'tinker's damn.' Let your buckets down where you are, and play the part of real men and women, and let Mr. DePriest go his way, with his political equality propaganda, and in the last analysis he will, like all others of his kind, get all that he is looking for."

ADVISES AGAINST PROFESSIONAL POLITICIANS

St. Louis Commissioner Says Men Who Appeal for Office on Racial Grounds Cannot Aid Race.

St. Louis, Mo.—The political reputation of citizens here to successfully maneuver with the ebb and flow of movements of which they are an integral part was discouraded by Oliver T. Remmers, white, former chairman of the Republican Central committee, now chairman of the Board of Election Commissioners, in addressing the colored division of the St. Louis Safety Council. He expressed the opinion that members of the race here cannot advance their interests by "trying to be politicians."

Remmers said: "No person of any race, either and especially the colored man, in his development period, can give either permanent or effective aid to his group by either seeking or gaining political advancement predicated upon racial grounds. The result is too uncertain and transitory and usually based upon the desire for self-advancement or personal aggrandizement of the individual.

"The cost of the desire for political power of the individual is borne by the group. He who seeks political power too many times capitalizes his race instead of his own fitness."

'Your folk,' he said, "should take an interest in governmental affairs and support honest and progressive candidates, but should shun the numerous class of self-appointed and self-anointed men who in every campaign try to peddle the influence of the voters for their own personal gain."

"Advancement of your people as a race," Remmers explained, "rests upon the individual and his own merit and cannott be obtained by the political route.

"I am not unmindful that the Negro is watched closer and more critically observed than the white man. Let all good men and women, ingividually, and not alone by group effort, seek to excel in what you are doing. No matter what your trade or professio may be, labor to be better."

INFERIORITY

"One of the greatest obstacles in the soul of the Colored man is thinking and talking in terms of inferiority instead of in terms of equality," declared Dr. Herman N. Bundesen before a large crowd of our people Sunday afternoon. Dr. Bundesen, as a public official as coroner of Cook county, knows us so well that we cannot contradict him on this statement. No more truthful statement has ever been uttered. We do think and speak too much in terms of inferiority. There are yet too many of us who believe that there is something inherently inferior in a black skin and something superior in a white one.

Inferiority is merely a matter of mental attitude, says Dr. Bundesen. Yet we wonder if these pertinent facts, even coming from Dr. Bundesen, will have any effect upon those of us who, for some reason, can't think in terms of equality. The idea certainly is no new one. The Defender has been preaching it during the entire period of its existence. It has urged our people to forget their color—forget that there is a difference in the complexion of their skins—forget that there is a white and a black. Had the Race followed this advice, Dr. Bundesen's statement would not have been necessary. true and would not have been necessary.

But we have not followed this advice, therefore we must listen to it from white people who happen to be our friends and who want us to come out of the slough into which we seem to persist in holding ourselves. And because we know Dr. Bundesen is a friend to all mankind, which makes him our friend, we thank him.

The Capital "N"

FREQUENTLY editors and publishers and lexicographers are reminded that thoughtful and self-respecting American Negroes earnestly desire that the word which is used to establish their racial identity be spelled with the capital "N". The most recent case comes from Raleigh, where Antonia M. Roper, a student of St. Augustine's College, put the request to the *Raleigh Times*. *The Times* could have been approached more tactfully, no doubt, by Mr. Roper, who put his brief into the form of a series of questions which constituted a challenge to that paper's sense of fairness as well as its understanding of the correct use of words. Having thus approached the Raleigh paper he got the characteristic reply, which is quoted:

"Well, we will tell him in a few words to the effect that when it is necessary to say that a man or boy has stolen an automobile or done other depredation, or has won a scholarship to go abroad with the Boy Scouts, we designate him, if necessary, as "white," but do not worry the printer with capitalization.

As for Greek, French, English, Scotch and the rest of it, these things relate to nationalities—something the negro never had until Abraham Lincoln gave him the accolade. As to Americans of the white race, there never was such a mongrel breed. We derive from English, Scotch, Irish, Swiss, French in this quarter. In the North every section of Europe is represented. They are white men—or so designated. Why should a negro want a capital letter?"

It is the experience of the JOURNAL AND GUIDE that editors who mark their copy "upper case" when it comes to the word Negro do so as a concession to the Negro's intelligence and self-respect, and in deference to their own sense of decency and fair play. Any educated person can manufacture a technical excuse for the offensive practice of spelling the word Negro with a lower case "n" but none can find any real justification for so doing in the scientific principles that govern the use of words. Most of the truly representative papers in the South capitalize the word. *The Times*' own distinguished neighbor, the Raleigh *News and Observer* does so. So does the Durham *Morning Herald*, the Columbia *State* and *Record*, the Richmond *Times-Dispatch* and *News-Leader*, the Norfolk *Virginian-Pilot* and *Ledger-Dispatch*, and numerous other influential Southern papers whose editors are men of culture. If the *Raleigh Times* is not yet ready to concede this simple courtesy to its Negro readers, that time can be hastened if its Negro readers really want *The Times* to fall in line with the other good papers they read, because that paper, like all others, counts every one of its Negro readers when it makes up the circulation statements upon which it sells its advertising space. If the Negroes of Raleigh, who rank high in intelligence and general worth, should feel hurt because *The Times* slurred them by asking "Why should a negro want a capital letter," they may be sure that the slight will be atoned if they will have a heart-to-heart talk with the editor and the business office.

Every one familiar with the origin of the word, which in America, it is so hard to elevate to the dignity of a proper noun, knows that it was originally a common adjective in Spanish, derived from the word *niger*, Latin adjective meaning black. But the word in its present use is a noun, denoting a race, a particular group of people, and every one knows that any word so used is a proper noun and should be capitalized. To say that "Negro" should not be capitalized simply because in its original form it was a common adjective used as a substantive to denote "black" is as erroneous as to say that because a man's name is Black or Brown or Rice or Snow, it should be written in lower case letters, because those words were all derived from common nouns a mongrel breed." Why? Dr. George A. Dorsey, noted anthropologist puts it this way:

In the accepted meaning of the word in America there are certainly black, brown and white Negroes. That is what *The Times* had in mind, no doubt when it said, "As to American Indian, his other ancestors mixed Irish, Swedish, Caucasian, Aryan, and may be 'Nordic.' For 'Indian' substitute 'Negro'; if any of the Negro shows through he is a Negro!"

Another reason why the word should be capitalized.

Racial Consciousness – 1929

NATL. MEMORIAL COMMISSION AT WHITE HOUSE

President Told of Huge War Bounties in U.S. Treasury.

PLAN BUILDING

Executive Favors $50,000 U.S. Appropriation

By CARL MURPHY

WASHINGTON, D. C.—President Hoover's attention was called Thursday to a huge fund belonging to Negroes but lying dormant in the U. S. treasury.

This sum, said to vary between 2,500,000 and $3,000,000, Ferdinand D. Lee, president of the National Memorial Association, told the President, includes unclaimed bounties due to veterans of the Civil War, and unclaimed deposits of the defunct Freedmen's Bank.

Due to the ignorance of the race just emerging from slavery, Mr. Lee said, neither they nor their relatives had pushed their claims and a huge sum will be lost to the race for all time unless it be secured for some such purpose as the national Negro memorial.

The President promised to investigate.

Members of the National Negro Memorial Commission headed by John R. Hawkins, were called to the White House at noon Thursday. President Hoover was 15 minutes late.

They informed the chief executive that a $2,000,000 building is planned in Washington, and invited his aid and suggestions as to how to secure further assistance from the government in the project. They pointed out that Congress had appropriated $50,000 which is available only after $500,000 has been raised by the Commission.

Hoover Favors Public Contributions

The President said that for sentimental reasons a memorial erected by public gifts was more effective than one built by the government. He said he believed that the appropriation by Congress should be made available at once in order to promote a nation-wide campaign.

Suggestion that the government should take a larger interest in the memorial was made by Mrs. Mary McLeod Bethune, of Florida. The President's reaction was that this was a matter for the Congress.

Two-Day Session

National commissioners together with commissioners appointed by governors of several states, were banquetted Thursday night at Howard University and met Friday morning at the Y.W.C.A. Friday night a public meeting is scheduled for Metropolitan A.M.E. Church. Speakers include Perry Howard, Bishop W. F. McDowell, white, Ex-Congressman Thomas E. Miller of South Carolina, and Congressman M. A. Thatcher, (Rep., Ky.). white.

Commissioners

Commissioners at the White House included: Ferdinand D. Lee, Dr. John R. Hawkins, Rev. J. R. Ransom Topeka, Kans.; Webster L. Porter, Knoxville, Tenn., the Rev. H. Clay Weeden, Louisville, Ky.; Wm. C. Hueston, Gary Ind.; Mrs. Mary McLeod Bethune, Daytona, Fla.; Wm. G. Pearson, Durham, N.C.; Paul R. Williams, Los Angeles, Cal.; James E. Kelley, New York; J. Finley Wilson, District of Columbia; Ex-officio (all white): Lt. Col. U S. Grant, 3rd, Director of Public Buildings and Public Parks of the N tional Capital; James A. Wetmore, Supervising Architect of the U. S. Treasury; Mr. David Lynn, Architect of the Capitol.

Lee Elected President

Ferdinand D. Lee, president of the National Negro Memorial Association, was elected chairman of the commission, Samuel C. Smith, secretary, and Dr. John R. Hawkins, president of the Prudential Bank, treasurer.

The commission will soon ask Congress for a larger appropriation. Mr. Hawkins said:

"It is proposed that the building contain a hall of fame, are and music rooms, a large library, reading rooms representing the various States, a museum and space for statues and tablets which are proposed to perpetuate the deeds the American Negro wrought for the perpetuation and advancement of the Nation.

"It is also proposed that the building have an auditorium seating about 4,000 persons and a small assembly hall seating about 500 persons, and committee rooms. It is also proposed that we should have a department of research for the collection and dissemination of information of the Negro race."

COLORED PRINTERS OVERLOOKED

We do not agitate boycotts neither do we countenance discrimination. We believe that every tub should sit on its own bottom.

But in spite of this cold philosophy, we believe in race pride, race loyalty. Yes, a race consciousness that makes us think of one another's economic welfare as well as our spiritual preservation.

We are living in an age of clannishness, when races are rallying to one another's interest. The Negro is facing an economic famine. When white men are organizing to take care of their group economically and industrially at the expenses and starvation of every other group. Race interest paramounts humanity, and men are no longer concerned about humanity suffering, but is my group, kith, or kin getting what little work there is to do.

Jobs that the South had the habit of according the Negro without competition, have been, and are being taken away from him and given to white men without regard to the fact that a Colored man is a human being, and entitled to the opportunity to earn his meat and bread.

Christianity cuts no figure in the distribution of what little work capital is furnishing labor. The President has been holding industrial conferences with capitalists and industrial captains, but the Negro has been entirely overlooked or deliberately ignored in the adjustment of these vital questions. He has not been given a place on the program and he does not feel that he has been in the minds of those the President has called to gether to stave off an impending panic.

The Negro could not have been left out of the conference because he did not have captains of industry, capitalists, brokers, educators, and insurance magnates competent to advise with, but the President simply followed the American habit or precedent of running America for white people only.

Among those able to make suggestions were: C. C. Spaulding, S. W. Rutherford, R. R. Wright, Oscar DePriest, Major R. R. Moton, M. W. Johnson, John Hope, L. B. Anderson, A. L. Lewis, J. Finley Wilson, John R. Hawkins, Henry Allen Boyd, and many others. These men would have been as much service to the President in solving the economic and industrial problems threatening the prosperity of the nation as many of the men he invited and consulted.

It is not only obvious but conclusive that the Negro should distribute his work among his group to ward off starvation and want.

We have just been reminded of a failure of our group here at home to preserve this principle of self preservation in self-defense. Those in immediate charge of the George Garner Recital at Spelman last week had a little job of printing and instead of giving the job to one of the Negro printers, gave it to a white printer who gave them a second class job. Either Colored print shop in the city would have given those "selects" a better job than they received from the white shop.

We do not call the public's attention to this, a lack of race statesmanship, out of prejudice, but to help correct a weakness in the race that menaces its highest development.

We want to maul into the educated Negro's head that he cannot live on philosophy, that he must build his philosophy on a solid industrial and economic foundation that in the last analysis; the highest educated Negro is the most ignorant of our group in the fundamentals of race building, so essential in construction of a racial fabric that will endure the white man's civilization.

The race that gives its work to other races while its own kin go in rags, and idleness, is basically ignorant, though it may read the languages, and feast in philosophy. It is an ignorant man who builds a house for his neighbor and has no house to house himself and family in.

Race building is a kind of family affair, and the fellow who fails to provide for him own household, is no more than an infidel.

Following the conference with the President a banquet will be held that evening in the dining room at Howard University. Among the special guest present will be ex-Representative Samuel A. Miller of North Carolina. On Friday at 10 o'clock a meeting will be held at the Phyllis Wheatley Y. M. C. A. A mass meeting will be held that night at the Metropolitan African Methodist Episcopal Church, M Street between Fifteenth and Sixteenth Streets Northwest.

The local arrangement committee is headed by Ferdinand D Lee, also president of the association. Members of the committee include John R. Hawkins, J A. Lankford, L. G. Cuney, Albert L. Cassell, F. F. Williams, J. A G. LuValle, Mrs. Julia West Hamilton, S. L. McLaurin, the Rev. C. L. Russell, John Porter, jr. Samuel C. Smith and Martin R Powell.

Among the recent commission appointments made by the state governors include Perry Howard of Mississippi; Scipio Jones of Arkansas and Anthony Overton of Illinois.

Independent
Atlanta, Ga.
12/19/29

TIMES
WASHINGTON, D. C.

NOV 29 1929

NEGROES PLAN MEMORIAL

Final plans for the entertainment of nearly 50 State commissioners of the $500,000 National Negro Memorial Association committee which has been called to meet with President Hoover at the White House here on Thursday, December 5, have been completed it was learned today.

Industrial Body Here To Seek More Employment For Negroes

"The People's Mutual Industrial Association has been granted a char-
ter for the purpose of boosting and building Industrial Institutions, so as to
furnish employment for many of the race.

The association is endeav-
oring to eliminate many rac-
ial insults by doing for the
race, what the race has been
depending upon other races
to do for us. In taking this
responsibility, it is quite nec-
essary for us to produce
more than we consume.
Therefore, it behooves us to
be somewhat of a parisite of
the virtues of the race be-
sides us. Manufacturing
trade and commerce are some
of his virtues. Of these we
should partake and boost
every worthy project which
has the promise of proper
development of our group.

In the near future the as-
sociation is going to make
certain demands of every one
of our group who is willing
to sacrifice for the prosper-
ity and the happiness of a
city and country which we
call our home. Therefore
he association asks the cooperation of every individual.

Andrew Jackson, shown at the left, is president of the association.

READ NEGRO PAPERS

It is surprising how few Negroes are willing to make expendi
tures for the development of their minds.

There are many excellent newspapers published by Negroes
which if read consistently will give anyone who reads them a
surprising amount of knowleldge concerning what the Negro in
America is doing.

These papers do not cost very much as it is; but if their circu
lations were increased proportionate to the number of Negroes
who ought support them, the cost would be reduced by half.

There should be eight thousand copies of the Palmetto Leader
whooughtsu hem thtty orldbostwouedbyireducalf. pPetac
circulated in Columbia every week. Charleston should get ten
thousand. A paper of the excellence of The Leader should have a
paid up circulation of at least forty-five thousand.

Just in proportion as the paper is supported will it grow in ex-
cellence. The Leader intends to disseminate such information as
will tend to enlighten its readers and point them toward the best
things of life. The Leader is desirous of seeing a strong, intelli-
gent, wealthy and cultured group of Negroes develop in this coun-
try; and intends to join hands with the other forces of education
that are working toward that end, and do its share in creating
such a population.

Our advice to those who wish to know more about their people
than they do is to read every newspaper and magazine they can
find. What they contain is important. Don't forget to read The
Leader.

Should We Imitate The White Man?

(Editor's Note.—The question of whether the American Negro should assimilate the white man's culture, or develop a culture of his own has been widely, almost violently, discussed during the past few years. In the following article, W. A. Lorden, associate editor of The American, gives his opinion on the subject. This article is the first of a series which will follow in subsequent issues.)

By W. A. Lorden

It seems to me that the question of whether the Negro should develope a Culture that is distinctly Negroid or one that is commensurate with American ideals is one that would deserve our fullest consideration in this day of high-spirited, social, economic political, religious, and inter-national discussions.

That we are at cross-roads on this question is undeniable, and it is therefore much more important that we consider it with an attitude of open-mindedness-with the hope of elucidating a few vital problems that are the natural outgrowths of it—rather than shrouding it with more complications and unsuccessful evasions.

Just why would any one attempt to discuss, with the public mind, problems that will bring serious indictments and unholy accusations against his character (regardless of his stand, pro or con, on these problems) is a question that can be supplied with an answer that hints at the gathering of a new school of thought among Negroes. The answer is: The reign of propaganda is over, even though the propogandists do not realize it. It can never return. The propagandist may change a state of peace into a state of war, a state of war into a state of peace. He may even change a state of slavery into a state of freedom; but his efforts are in vain in any attempted agitation for the fullest and highest recognition of his personal importance.

There is ample intellectual foundation for a new conception of existing inter-racial conditions and the consequent formation of a new social structure. Thus, we venture to discuss this question in the light of fact and understanding, the non-evasive forces that lead to the solution of any complication.

Culture covers such a broad and indefinable realm that unless we accept just here some comprehensive analysis of culture, we would really have no basis for our thoughts, pro or con. Culture is a synonym for refinement. Refinement is relative and as varied as there are groups in the universe who are living in dis-similar environments. Thus—among the habits of the cultured Hindu, he has acquired those of sipping his coffee from his saucer and adorning himself with his rather odd (to us) head-dress. From the Chinaman's ideal of beautiful "slant eyes" to the Caucasian's conception that only straight hair, thin lips, color-less skin, and eating with a fork instead of a knife are the true attributes of refinement, we have examples of the tendency of each racial group to standardize its own ideals and cultural traits.

We might further state in our efforts to get clear of our entangling definition that a new conception of the cultured in America has been stated by the prevailing conditions. That is—there was a time in America (or a part of America) when a sign of culture was one's privilege not to work. To-day we call such a man "useless." Thus, an ideal man is one who produces, and who has acquired the approved manners in dressing, speaking and eating.

The question now which hurls itself to the front is—Should the Negro develope the American Ideal? The answer is: There is no American Ideal. There is, instead, a White Ideal of manners and those manners are but accurate discriptions of the white man's own features and attributes. We might note further that the only excuse for the establishment of ideals by any group is to create an appreciation for its kind, to establish confidence and to assure cooperation within the group.

If culture means these things, are we not in need of it? Therein lies the secret of the foreign Negro's superior intelligence to that of the colored American. He has learned to appreciate his own. Can the colored leaders be sincere when they fight an exclusive school for colored children, (where the child can be taught and not the text book) and with the same breath advocate steadfast patronage of Negro business by Negroes? Must we admit the seemingly just criticism that we do not know what we want? We resent being referred to as any thing but an American citizen and in the same fit of righteous indignation we petition the President to favor our "group" with political appointments.

If we actually want to be recognized as an American citizen in the fullest sense, do we not thwart our own efforts by expecting group favors? Are we not more conscious of our being colored than any one else? If so—what is the objection to developing that consciousness to the point where it may be a source of pride to us? Is there any reason why our faces should be white or our hair straight before we consider ourselves in "A" standing? No? Then, as long as we strive for the "American culture," we shall be a disgruntled lot with ourselves for nature can not be "bribed."

Why should the advocacy of separate schools mean self-segregation to us? It really means our only opportunity to enlighten and improve the average Negro child. We learn by contacts made by the greater environmental forces that press upon us. The contact that is afforded in mixed schools cannot offset those made in each child's community life.

The average Negro child come from an environment that is far inferior to that from which the average white child comes. The text book used in the class room is compiled as the results of a study of white children.

The average Negro child is not benefited at all. It is only the exceptional Negro child who realizes what it is all about. It is only the exceptional Negro child who gets an opportunity to develope in extra activities of the school. John Dewey says that we learn to do by doing. If the average Negro child does not "do" while in the process of development, he will simmer into that great mass of Negroes who have wasted the money of the state as well as that of their parents—and are now of no tangible worth to their own people—but have proved themselves to be a fault-finding, non-constructive and contentious bore to other people. If it is unwise to advocate the development of a race consciousness, that in turn, developes race appreciation, why do we "gloat" and "brag" of the achievements of an American who happens to be black?

NEXT WEEK: "Why We Should Be Proud We are Black".

Racial Consciousness – 1929

ADVERTISER
Montgomery, Ala.
APR 3 1929

CAPITALIZING THE "N" IN NEGRO

"The Listener" in the Boston Transcript cites as remarkable the practice of the Virginia Quarterly Review in spelling "Negro" with a capital N, and the similar practice of Miss Ellen Glasgow, the novelist, of Richmond.

There is, of course, no necessary relation between one's disposition toward the Negro and whether one writes the word "Negro" with a small letter or with a capital.

The State spells it "Negro" for precisely the same reasons that it capitalizes Caucasian, Malayan, Mongolian, Tatar, Eskimo, and so on.—The Columbia State.

It is remarkable what store the Negroes, particularly the leaders of the race, set by the capitalization of the initial letter. They are constantly campaigning to bring about the general use of the capital "N" and regard it as a matter of great importance. Some of their newspapers are particularly active in the endeavor to promote the general use of the capital letter, and we know of at least one of their publications which celebrates editorially every time an additional white newspaper adopts this policy, especially if it be a Southern paper. It is regarded as a signal victory whenever a newspaper adopts the capital "N".

The attitude of the Negroes is of course readily understood. To them it is a mark of recognition, a sort of symbol of dignity.

As a matter of fact, it is doubtful, from the standpoint of strict orthography, if it is proper to capitalize the word in general usage. Etymologically, the word does not properly take a capital. Its derivation is from the Latin "niger," which means black. Accordingly, in general usage, it is no more proper to capitalize Negro than it is to capitalize black man, or white man.

There is a usage, however, in which it is customary and proper to capitalize Negro. That is when the word is used in an ethnological sense. In encyclopedias and dictionaries the word is generally capitalized when it is used in this sense, and uncapitalized in ordinary usage.

It does not follow that because the terms Caucasian, Mongolian, Eskimo, etc., take capitals the word Negro should be capitalized. The corresponding term for Negro is Ethiopian, which is of course to be capitalized. For an analogous case, take the word Indian. We capitalize Indian but we do not generally capitalize the term redskin. Likewise, strictly speaking it is proper to capitalize Ethiopian and leave Negro uncapitalized. The term redskin corresponds to the word Negro in denoting the color of the skin.

But even so, this distinction is rather thin, and there should be no objection anywhere to capitalizing Negro in general usage, especially if it pleases the Negroes to have it capitalized. For its part, The Advertiser is agreeable to it, and (barring typographical errors) follows this policy in its editorial columns. Many newspapers throughout the country, including a number in the South, have adopted this practice.

AFRICA FOR THE AFRICANS

WE may as well face the issue squarely now, for no matter how much we try to dodge it, it will come back to haunt our dreams in the days to come.

Negro World 4/27/29

After looking at the plight of the Negro the wide world over, sober, sane, calm, clear, dispassionate and judicious thinking brings us to one definite solution, and only one. And that one solution is embodied in the slogan of the Universal Negro Improvement Association, as enunciated by Marcus Garvey, "AFRICA FOR THE AFRICANS AT HOME AND ABROAD."

All other solutions as offered to the race by the various societies and organization which are now in existence, and which claim to be working for the amelioration of the condition of the Negro people in this, as well as in any other land where Negroes dwell, are only makeshifts, and poor makeshifts at that.

Look over the columns of the white newspapers coming from the various parts of Africa, where the bulk of the world's population of Negroes dwell, and we find that more and more white governments are scheming and plotting, and planning to get a better stranglehold on the land of our fathers; yet the Negroes who live in lands that have always been under white domination are getting less and less of a chance to develop themselves, or to exercise the right of free people. We are hedged in here and there with all kinds of ordinances, written and unwritten. Our services are a necessity, but even the very acquisition of property by one of our group in subdivisions where whites are in the majority is a signal for all kinds of expressions of discomfort, to say the least of it. Court actions follow, and other annoyances, which tend to destroy one's peace of mind. And great educators and philosophers and politicians and philanthropists to the contrary notwithstanding, all these things come to pass, and we have to suffer these annoyances for the simple reason that we have no power behind us that is sufficiently strong to protect our rights, or to demand redress when our rights are trampled on.

In these United States of America president after president has declared his intention to enforce all the laws, especially those laws which guarantee to all men life, limb and the pursuits of happiness. But after the pronouncement the enforcement seems to become a forgotten matter until it is resurrected in the next election campaign. And the presidents are not to blame. At least, not always, because there are subtle forces at work, which even presidents cannot control.

Consequently, after trying all the various remedies that have been offered for the cure of the ills which affect the Negroes of the world, Negroes have come to the conclusion that the only thing, the only solution which has any hope of success, and which offers a real cure for the burdens and restrictions which have been heaped upon us is the solution embodied in the cry of the Universal Negro Improvement Association, "AFRICA FOR THE AFRICANS AT HOME AND ABROAD." And that cry has become the battle cry of millions of liberty-loving Negroes, the wide world over.

With this stern realization ringing in our ears; with the truth of it burned into the inmost recesses of our souls, we stand today at the foot of the Alps viewing them, some with awe-stricken eyes; some with heavy hearts, while others more stalwart and more courageous, are filled with enthusiasm, and we hear the voice of our leader saying, "Fellow Negroes, do not be discouraged, or downcast, or despondent. Let not this great range of mountains (obstacles, doubts and discouragements), with its towering peaks, awe you, cow you or drive the determination from your souls, that "the Negroes must be free" and "Africa must be redeemed." "For," says he, "soon there'll be no Alps. We shall have mastered them."

Henceforth, let the race of Negroes rise up, wherever on earth they may dwell and come to the aid of the Universal Negro Improvement Association, for it is the only organization which is offering to the Negroes a real solution for the problems which confront him. "Africa must be redeemed." "The Negro must be free." Gird your loins like men and grasping your brother by the hand prepare to aquit yourselves like men. Your faith will be tested and you will have to give proof to the world of men that we are worth our salt. We will have to demonstrate to the dominant races that we Negroes are in earnest and are determined to write our determination upon the consciousness of the men of all creation, and that we shall keep on fighting till the Negro is fully emancipated and Africa is free. It may be that we shall have to drain ourselves of blood and treasure and give up all that life holds dear. It may be that we shall be called upon to make the supremest sacrifice that men can make, before we have reached the goal of a free, enlightened and uplifted race and an Africa redeemed. But how can man die better than facing fearful odds for the ashes of his fathers and the temples of his gods?

If in the days of yore Englishmen fought and died that they might keep their tight little isle from foreign invasion; if the Scots could have fought so nobly at Bannockburn to protect their ancestral lands and their ancestral rights; if Frenchmen could have been willing to strew their bodies around the defenses at Verdun, that the enemy might not pass; if American farmers could have exposed themselves to terrible handicaps and fearful suffering, at Bunker Hill and at Valley Forge, that America might be free, then certainly Negroes of the Twentieth Century, descendants of the mightiest warriors the world has ever known, will certainly be willing to lay down their lives, if need be, that the race of Negroes may be free

and Africa redeemed.

When, a few short years ago, the foundations of the present day civilization seemed to be shaken to its lowest depths, and the call came for brave men, who were willing to go forth and volunteer to fight and die, if necessary, that the world might be made safe for democracy, the Negro was the first to go (in another man's war), and he stayed "over there" until the last vestige of a threat against the existing order of things was totally removed, and then we came back home amid a blaze of glory. But men forget so soon and soon the fires of hate flared up again in the minds of those who would our masters be. But there is a great day coming, and it behooves every Negro man, woman and child to be ready, for we shall need them to fight again, but this time it will be a fight for the "rights of the Negro," to uphold the traditions of our fathers and the freedom of our homeland.

Wise men of whatever race everywhere can read the signs of the times. There is great unrest among the darker races of the world, and the Negro peoples of the world are not unaffected by the atmosphere of dissatisfaction with the burdens and handicaps and inequalities which have been heaped upon them. We have borne our burdens long and patiently, but we are nearing the point where another straw laid upon the dromedary's back will snap that spine, and then, what then?

Because of this grim realization and because we are wise enough in this day and generation to know that it is not human to give up that which we have enjoyed for long, even when they have been unlawfully enjoyed, we are calling upon the members of this great race of ours to rise up and be men, to develop manhood qualities, for there are ahead of us, at no distant future, severe and trying times, and we shall have to prove our fitness to survive, or be cast to the wall of oblivion. Now in the name of all that is good, and honest, and true, and manly, and noble, are we Negroes willing to be cast upon the scrap heap of time, and our memories to be forgotten by the others of the sons of men?

We can hear the voice of Ethiopia's millions as they thunder forth the cry, "By heaven, no! We shall prove ourselves like heroes. We shall never, never die!" And we will fight till judgment dawns, if need be, that our homeland might be free, and the race of humans know the Negro called by God; for our race is marching on.

And as we look with prophetic vision down the broad vista of time we can see the marching millions of the sons of Africa, prepared to live as free men or to die as braves; for our race is marching on.

Negroes, awake! Gird your loins, steel your hearts, strengthen your arms and face the glowing skies. The God of Nature smiles down upon you today, rejoicing at your efforts to be free, for only thus can we fulfill his divine decree, "Princes shall come out of Egypt and Ethiopia shall soon stretch out her hands unto God."

Rise, brave Negroes, ye who fought the battle of other races, now prepare yourselves to fight your own. Yonder again we can see shades of Tyre and of Cyrenica and of Carthage rise before our mental vision. We see the Alps and beyond them see the plains of Italy. We hear again old Hamilcar standing with his son and son-in-law beside the altar. We hear them swear eternal enmity to Rome. And we, their descendants, rise up in this twentieth century and swear eternal enmity to oppression and everything that stands in the path of Negro progress, Negro upliftment, Negro freedom and the redemption of Africa.

We see again Hannibal, marching, countermarching, wheeling, circling on the plains on Italy. The blood rises in our veins and we know in our heart of hearts that some day we shall be marching on the plains of our fatherland; countermarching, wheeling and circling, till every vestige of oppression and injustice to Negroes is purged from this earth and Africa is free.

DISHONEST DEALERS

There is a class of dealers in the common commodities of life who flock after and follow the black people of America into whatever section of the country they may locate. They follow them from neighborhood to neighborhood, from district to district and from corner to corner. Wherever you find a settlement of black people there you will find these shrewd and artful dealers also. Most of them are grocers or butchers, and many of them are clean, upright business men who serve the people in a commendable manner, but most of them are cheaters and tricksters who prey upon the confidence and credulity of the simple-minded black folk.

These dealers are parasitical in their natures just as the little birds who live on the backs of the rhinoceros. They may give some service but not enough to justify their leech-like existence. They fill their dirty, filthy little stores with inferior merchandise and third-grade meats and then retail them to our people at first-grade prices. They use short weights and measures at every available opportunity and if they are not scrutinized closely they will palm off decaying vegetables and rotton meats on their unsuspecting customers without qualm of conscience. When vital statistics are considered and appallingly high infant mortality is reviewed there is astonishment and wonder why the death rates are not higher.

The black people are not discriminating buyers, they have a penchant for certain fods, and these food stuffs they buy with their eyes closed. They are attracted by intriguing window displays and the enticing articles that are placed on top of the shoddy stuffs hidden underneath. A few large berries, or tomatoes are packed on top of the boxes while the under layers are soft, mushy and unappetizing. The black people part with their money daily and get little redress or satisfaction from these wily dealers when they register complaints. The meats have caused many cases of ptomaine poisoning to the specific knowledge of this writer.

There is no question but that these practices are invoked after well calculated plans have been adopted. The dishonest dealer makes it a part of his stock in trade to mercilessly rob and gouge his customers. Plus this system of robbery there is an absence of courtesy, a palpable exhibition of disrespect and a well concealed contempt for these swarthy dupes.

This newspaper has already warned and admonished its readers against the system of short weights and measures that have been put into operation in their districts, some of the methods have been revealed and exposed but there has been little or no let-up in these disgusting practices. The people who do the buying for their families should observe the scales and add the figures that these designing dealers write on backs of their paper bags. Nine times out of ten an error will be discovered and that error is invariably in favor of the dealer. The people themselves should make some attempt to protect themselves from the cold-blooded cheating that is indulged in when they buy food.

Neighborhood clubs that are so rightfully taking their places in the community can be of infinite assistance to the people in protecting them not only from short weights and measures but also from unwholesome, unhealthy food products. These matters must be dealt with by the communities themselves. The law and the health depart-ment

and Africa redeemed.

When, a few short years ago, the foundations of the present day civilization seemed to be shaken to its lowest depths, and the call came for brave men, who were willing to go forth and volunteer to fight and die, if necessary, that the world might be made safe for democracy, the Negro was the first to go (in another man's war), and he stayed "over there" until the last vestige of a threat against the existing order of things was totally removed, and then we came back home amid a blaze of glory. But men forget so soon and soon the fires of hate flared up again in the minds of those who would our masters be. But there is a great day coming, and it behooves every Negro man, woman and child to be ready, for we shall need them to fight again, but this time it will be a fight for the "rights of the Negro," to uphold the traditions of our fathers and the freedom of our homeland.

Wise men of whatever race everywhere can read the signs of the times. There is great unrest among the darker races of the world, and the Negro peoples of the world are not unaffected by the atmosphere of dissatisfaction with the burdens and handicaps and inequalities which have been heaped upon them. We have borne our burdens long and patiently, but we are nearing the point where another straw laid upon the dromedary's back will snap that spine, and then, what then?

Because of this grim realization and because we are wise enough in this day and generation to know that it is not human to give up that which we have enjoyed for long, even when they have been unlawfully enjoyed, we are calling upon the members of this great race of ours to rise up and be men, to develop manhood qualities, for there are ahead of us, at no distant future, severe and trying times, and we shall have to prove our fitness to survive, or be cast to the wall of oblivion. Now in the name of all that is good, and honest, and true, and manly, and noble; are we Negroes willing to be cast upon the scrap heap of time, and our memories to be forgotten by the others of the sons of men?

We can hear the voice of Ethiopia's millions as they thunder forth the cry, "By heaven, no! We shall prove ourselves like heroes. We shall never, never die!" And we will fight till judgment dawns, if need be, that our homeland might be free, and the race of humans know the Negro called by God; for our race is marching on.

And as we look with prophetic vision down the broad vista of time we can see the marching millions of the sons of Africa, prepared to live as free men or to die as braves; for our race is marching on. Negroes, awake! Gird your loins, steel your hearts, strengthen your arms and face the glowing skies. The God of Nature smiles down upon you today, rejoicing at your efforts to be free, for only thus can we fulfill his divine decree, "Princes shall come out of Egypt and Ethiopia shall soon stretch out her hands unto God."

Rise, brave Negroes, ye who fought the battle of other races, now prepare yourselves to fight your own. Yonder again we can see shades of Tyre and of Cyrenica and of Carthage rise before our mental vision. We see the Alps and beyond them see the plains of Italy. We hear again old Hamilcar standing with his son and son-in-law beside the altar. We hear them swear eternal enmity to Rome. And we, their descendants, rise up in this twentieth century and swear eternal enmity to oppression and everything that stands in the path of Negro progress, Negro upliftment, Negro freedom and the redemption of Africa.

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This newspaper has already warned and admonished and afford adequate remedies, and an awakened neighborhood its readers against the system of short weights and and community consciousness will mean better health and measures that have been put into operation in their dis- more abundant wealth for the masses of our people. The tricts, some of the methods have been revealed and are now at the mercy of Tiberius.
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